THE ENGLISH

Romayne Lyfe.

Discouering:

The liues of the Englishmen at *Roome*: *the orders of the English Seminarie*: *the dis*-sention betweene the Englishmen and the welch-men: the banishing of the Englishemen out of *Rome*: the *Popes sending for them againe*: *a reporte of many of the* paltrie Reliques in Rome: theyr Vautes vnder the ground: their holy Pilgrimages: and a num-ber other matters, woorthie to be read and regarded of euery one.

(*.*)

A: Woode: Mert: Coll: Oxon: 1656:

There vnto is added, the cruell tiranny, vsed on an English man at *Rome*, his Christian suffering, and notable Martirdome, for the Gospel of Iesus Christ, in Anno 1581. VVritten by A.M. sometime the Popes Scholler in the Semina-rie among them.

Honos alit Artes,

Seene and allowed.

Imprinted at London, by *John Charl-woode for Nicholas Ling: dwelling in Paules Church-yarde.*

Anno. 1590.

91.2.

THE ENGLISH

¶ To the right Honourable Sir Thomas Bromley, Knight, Lord Chauncellor of Englande: William, *Lorde Burleigh and Lord Treasorer:* Robert, *Earle of Leicester*, with all the rest of her Maiesties most honourable priuie Councell.

A. M. wisheth a happy race in continuall honour, and the fulnesse of Gods blessing in the day of ioy.

THis Booke (right Honourable) as I haue been careful to note downe nothing in it, that might impeach me either with error or vntrueth, mallice or affection to any, but euen haue ordered the same according to certeintie & knowledge: so when I had fully finished it, and doone the vtterwost of my endeuour therin, I considered with my selfe, I was to present the same, to such personages of Honor, wisdome, and grauitie, as, did malice rule me, they could quickly espie it, or affecting my selfe to any they would soone discerne it: then would Honour reproue me for the one, and theyr noble nature reprehende me in the other.

To discharge my selfe of both these, and purchase the fauour wherwith your Honours are continually adorned: I directed my compasse by trueth, perswading my selfe, that albeit in some, Veritas odium parit: yet in your Honours, Magna est veritas et prevalet. Fewe wordes sufficeth your wisdomes, and circumstaunce without substaunce may incurre disliking: according as when I presented your Honours with my booke called the Discouery of Campion, I promised, so nowe in my English Romaine lyfe, I haue performed: thinking my selfe in as safe securitie, vnder your Honorable fauor, as Vlisses supposed himselfe vnder the buckler of Aiax.

Your honours euer in duetie,
Anthonie Munday.

To the courteous and freendlie Reader.

THe thinge long promiſed (gentle Reader) is now performed at laſt, and that which my aduerſaries thought I would neuer ſet foorth, to theyr diſproofe and thy profit, I haue nowe publiſhed. Thou ſhalt finde a number of matters comprehended within this ſmall volume: ſome that will irritate the minde of any good ſubiect, and therefore to be read with regard, others, importing the whole courſe of our Engliſhmens liues in *Rome*, with the odde conceits, and craftie iuglings of the Pope, (whereto our Engliſhmen are likewiſe conformable) they are in ſuch true and certain order ſet downe, as if thou were thereby ſelfe to beholde them. I will not vſe many wordes, now thou haſt it, read aduiſedlie, condemne not raſhlie, and if thou thinkeſt me worthie any thankes for my paynes, then freendlie beſtowe it on me.

Thyne in courteſie,
Anthonie Munday.

Discouering the liues of such Englishe men as by secret escape, leaue theyr owne Country, *to liue in Rome, vnder the seruile yoke of the Popes* gouernment. Also after what manner they spend theyr time there, practising, and daily looking for, the ouerthrowe and ruine of their Princesse and Countrey.

¶ First, how the Author left his natiue Countrey of England, betaking himselfe to trauell, and what happened in his iourney toward Rome.

Cap. 1.

BEecause a number haue beene desirous, to vnderstand the successe of my iourney to Rome, and a nũber besides are doubtfull whether I haue bẽn there or no, albeit the proofes thereof, sufficiently are extant to be seen: as wel to content the one, as remoue the doubte of the other, I will (God ayding me) here set downe such a certaintie thereof, that if it happen not to please both, yet, if they will, it may profyte bothe.

When as desire to see straunge Countries, as also affection to learne the languages, had perswaded me to leaue my natiue Countrey, and not any other intent or cause, God is my record: I committed the small wealth I had, into my purse, a Trauellers weede on my backe, the whole state and condition of my iourney to Gods appointment, and being accompanied with one Thomas Nowel, trolled the Seas from England to Bulloine in Fraunce. From thence we trauelled to Amiens, in no small daunger, standing to the mertie of dispoyling Souldiers, who

went robbing and killing thorowe the Countrey, the Campe beeing by occasion broken vp at that time. Little they left vs, & lesse would haue doone, by the value of our liues, had not a better bootie come then we were at that time. The Soldiers preparing towards them, whom they sawe better prouided for theyr necessitie: offered vs the leysure to escape, which wée refused not, béeing left bare enough, both of coyne and clothes. But as then we stoode not to account on our losse, It sufficed vs that wée had our liues: whereof béeing not a little glad, wée fette the better legge before, least they should come backe againe, and robbe vs of them too.

The Camp broken vp, the soldiers met with vs and robbed vs, & hardly did wee escape with our liues.

This our misfortune vrged vs to remembrance of our former quiet being in Englande, carefullie tendered by our Parents, and louingly estéemed among our fréendes, all which wée vndutifullie regarding, rewarded vs with the rodde of our owne negligence: being as then fearefull of all company on the way, such cruell and heauie spectacles were still before our eyes, but yet this did somewhat comfort vs, we had nothinge woorth the taking from vs, but our liues which we had good hope to saue, either by their pittie, or our owne humble perswasion.

Many men robbed and slain by the Soldiers, which made vs trauell in no small feare

When we were come to Amiens, wée were giuen to vnderstand, that there was an olde English Priest in the Towne, whose name was Maister Woodward, of whom we perswaded our selues, for Countrie sake, to find some courtesie, in hope whereof, wee enquired for his lodging, and at last founde him. After such salutations as passe betwéene Countreymen at theyr méeting, I began to tell him, how we had left our Countrey, for the earnest desire we had to sée forrain Dominions, how we had béene spoiled by the way, of all that we had, and that wee hoped for some fréendship at his hands, which if God vouchsafed vs safe returne should not be cast out of remembraunce.

The Priest of whom I haue made mencion in my Discouerie of Campion.

Alas my fréendes (quoth he) I am your Countreyman I will not denye, but not suche a one as you take me for. I am a poore priest, and héere I liue for my conscience sake, whereas, were thinges acccording as they shoulde

be

be, it were better for me to be at home in mine own cõtrey. And yet truſt me, I pittie to ſee any of my Countrymen lack, though I am not able any way to relieue them: there be dayly that commeth this way, to whome, according to my habilitie, I am liberall, but they bée ſuch as you are not, they come not for pleaſure but for profite, they come not to ſée euery idle toye, and to learne a little language, but to learne how to ſaue both theyr owne and their frendes ſoules, and ſuch I woulde you were, then I could ſay that to you which (as you be) I may not.

Truſt me Sir (quoth I) I hope wee haue learned to ſaue our ſoules already, or els you might eſtéeme vs in a very bad caſe. If you haue (quoth he) it is the better for you, but I feare me one day, they that teach you to ſaue your ſoules after that manner, will paye for it déerelie, and you with them for companie.

With theſe wordes, he began to be ſomewhat melancholie, which I perceiuing, and remembring that our neceſſitie, ſtoode not in caſe to plead pointes of controuerſie: rather ought to pleaſe him in hope of ſome liberalitie, then to contend with him (we béeing vnable) & ſo fall into farther daunger. Wher vpon I deſired him, not to be offended at any thinge we had ſayd, for we woulde gladly learne any thing that might benifit vs, and beſide woulde followe his counſaile in any reaſonable cauſe. Then he began to be ſomewhat more gentlie diſpoſed, ſaying, hee could not greatly blame vs, if we were obſtinate in our opinion, comming from ſuch a young Helt as we did, but he had good hope that ere long it would be harrowed.

The Preiſt vſed many circumſtances of the Popes liberality to our Countreymen: as alſo what treaſons was toward her Maieſtie & the Realme.

Then he willed vs to walke with him, and he woulde bring vs where we ſhoulde lodge that night, at his charges: all the way rehearſing vnto vs, howe beneficiall the Pope was to our Countreymen, and howe highlie wee might pleaſure our ſelues, our frends and Countrey, if we would followe his councell. Beſide ſuch horrible and vnnaturall ſpeaches, he vſed againſt her Maieſtie, her honorable Councel, and other perſons that he named: as the very remembrance maketh me blush, & my hart to bléede.

To

To all which we gaue him the hearing, but God knowes on my parte with what anguishe of minde: for I would haue perswaded my selfe that duety shoulde haue withheld the Subiect from reuiling his Princesse, and nature from slaundering his owne Countrey: but it sufficeth, where grace is absent, good qualities can neuer be present. When we were come to our Lodgeing, he talked with our Hostesse, what she should prouide for vs, and afterward taking his leaue, tolde vs he would haue more talke with vs in the morning: in the meane time, wee should thinke on that, which he had opened vnto vs, and resolue our selues on a certaine determination, for hee meant vs more good then we were beware off. He beeing departed, we fel to such simple cheere as was prepared for vs, which was simple in deede, scant sufficient to the good stomacks wee had to our victualles: but because wee had some downe, wee went the soner to bed, sparing as muche time as we could in remembrance of the Priests words, till the wearines of our iourney compelled vs to take our rest. In the morning, the priest sent a pore fellow, whom he kept to make his bed, and run about his erraundes, to our Lodgeing, that we shoulde come to his maister, presently, because he had occasion to goe into the towne, and his returne was vncertaine, therefore he would speake with vs before he went. Vppon these so hasty summons, we addressed our selues towards him, finding him in his Chamber, reading vpon his Portesse, to him wee gaue thankes for hys courtesse, promising to requite it if hee came where we might doe it. In breefe, among great circumstaunce of talke, wherein he manifested the treason toward England: he behaued himselfe in speaches to vs, according as I haue alredie declared in my Discouerie of Campion, where you maye perceiue the Popes determination, and our Englishmens vnnaturall consent, to bee Traytors to their owne Princesse, to shorten her life, and ouerthrowe theyr native Countrey, wherein they were borne.

A little suffiesth hunger, where necessitie is Mistresse of the feaste.

There you may reade his wordes at large set downe.

When hee had mightely besieged vs with a multitude as

as well threatnings as perſwaſions, to conforme our ſelues vnder that obedience: as well to auoyde peril that might otherwiſe happen, as alſo to gayne ſomewhat toward our releaſe, we promiſed him to doe as hee would haue vs, and to go whether he would appoint vs. Whereupon he preſentlie wrote two Letters to Doctor Allen at Rheimes, one of them concerned our preferment there, how we ſhould be entertained into the Engliſh ſeminary and take the orders of Prieſthode, becauſe we might doe good in our Country an other day. The other Letter was of ſuch newes as he heard out of England, howe matters went forward to their purpoſe, and beſide, other thinges which I am not to ſpeake of here, becauſe they are not to be read of euery one.

The Letters finiſhed, and ſealed vp with ſinging Cake, he deliuered vnto vs, ſaying: I thanke God that I am ordained the man, both to ſaue your Soules, and a number of your frendes here in England, whome I could wiſhe here preſent with you, for that I pittie their eſtate, as well that they are in, as that which is worſe, and I feare me will fall on them ſhortlie.

I put vp the Letters, and gaue him to vnderſtand, that we could hardly trauell from thence to Rheimes, hauing nothing wherwithall we might beare our charges. Truſt me (quoth he) and I haue done as much for you as I am able, for I haue nothing here but to ſerue mine owne neceſſity. Then we offered to ſell our Cloakes, which the Soldiers againſt their willes had left vs. In deede (quoth he) to trauell in your Cloakes, will do nothing but hinder you, I will ſend my man to a frend of mine (as much to ſay, as his Theef) to ſee what monney he can get for them. The fellowe tooke our Cloakes, after his Maiſter hadde whiſpered him in the eare, and went downe the ſtayers, returning quickly with two French Crownes, which the Prieſt deliuered to vs, with foure or fiue French Souſes out of his owne Purſe, ſo, willing vs to driue his commendations to Doctor Allen, and to labour earneſtlie in that we went about: Maiſter Woodwarde and we parted, he

When wee offred to ſel our clokes: he cold find money to buie them.

Great liberalitie.

into the Towne, and we on our iourney.

When we were about three or foure miles from Amiens, we sate down on the side of a hill, recounting what the Priest had said vnto vs, and also the cause why he sent vs to Rheimes: the remembraunce of the true & vndoubted Religion, vsed in our own Country, and wherin we were trayned vp, was of force sufficient to perswade vs from yeelding to that, which we iudged rather to bee a mummerie, and derision of the true Doctrine, then otherwise: So that (notwithstanding many matters my companion alleaged vnto me, what daunger we might come vnto, if we went not to deliuer the Letters, as also the hard penurie we should finde in trauel, being destitute of money, apparell, and all other needefull thinges) by the onelie appointment of God, who no doubte put it in my minde at that time, I willed him to follow me, and come wo, want, miserie, or any other calamytie, I would neuer leaue him to the death. But if any exercise might get it, any paines compasse it, or the extreme shift of begging attaine it: I would doe all my selfe, whereby to maintaine vs, onelie that he would but beare me company, for I would trie all meanes that might be, ere I would forsake my Fayth.

This to be true, albeit he now be my vtter enimie, I am sure he will not denie.

This to be true, I am sure and certaine himselfe will not denie, who seeing my earnest intreaty, and the promises I made to the vttermost of my power: agreede to goe with me, and so wee left the way to Rheimes, & wente on strayght to Paris.

In Paris we met with a Frenchman, who could speake a little broken Englishe, and he conducted vs where my Lord the English Ambassador laye: to whom I gaue the Letters, and after certain talke he vsed with vs, he bestowed his Honourable liberalitie vpon vs, wishing vs to returne backe againe to England.

It is a good help, to meet a friend in a straung Countrey,

Leauing my Lord, and walking into the Cittie, we met certaine English Gentlemen, some of them for the knowledge they had of me in England, shewed them selues verie courteous vnto me, both in money, lodging, and other

necessa-

neceſſaries. And though them wée became acquainted with a number of Engliſh men moze, who lay in the Cittie, ſome in Colledges, and ſome at their owne houſes: where vſing dailie campanie among them, ſome time at dinner, and ſome time at ſupper, we heard many girdes and nips againſt our Countrey of England, her Maieſtie very vnreuerently handled in wozdes, and certaine of her honourable Councell, vndutifully tearmed.

whē a man is in ſome neede.

Great talke they had about Docto2 Saunders, who they ſayde, eyther as then was, o2 ſho2tly would be arined in Ireland, howe he had an Armie of Spaniardes with him and howe himſelfe vnder the Popes Standarde, would giue ſuch an atempte there, as ſone after ſhould make al Englande to quake, beſide, there were certaine Engliſhe men gone to the Pope, fo2 mo2e ayde if néede ſhoulde be, at whoſe returne certaine Noble men Engliſh men, then being in thoſe partes, whoſe names I omitte fo2 dyuers cauſes, would p2oſecute the matter, with as much ſpéde as might be.

The very ſame did the P2ieſt at Amiens giue vs to vnderſtand off, almoſt in euerie point agréeing with this: which made vs to doubte becauſe in euery mans mouth, her Maieſtie ſtil was aimed at, in ſuch mãner as I tremble and ſhake to thinke on their wo2ds. All this time that we remained amongſt them, diuers of the gentlemen and others, (who were like facto[illegible] the Pope, as Maiſter Woodward at Amiens, Docto2 Briſtow at Doway, & Docto2 Allen at Rheimes were, to encreaſe his Seminaries with as many Engliſh men as they might) verie earneſtly perſwaded vs to trauell to Rome, aſſuring vs that we ſhold be there entertained to our high cõtentment, beſide, they woulde giue vs Letters fo2 our better welcome thether. We were lone intreated to take the iourney on vs, becauſe we thought, if we would goe to Rome, & returne ſafely againe into England, we ſhould accomplith a great matter, the place being ſo far off, and the voyage ſo daungerous. Vppon our agréement to vndertake the trauell, wée receiued of euery one liberallie towarde the bearing

Any ſubiect that hath eyther feare of god, or loue to his prince wold quake to heare their Traytorous deuiſes.

The deuill wãteth no inſtrumẽts to helpe his cauſe.

of our charges, and Letters wee had to Maister Doctor Lewes in Rome, the Archdeacon of Cambra, and to Doctor Morris, then the Rector of the Englishe Hospitall or Colledge in Rome, that wee might there be preferred among the English Students.

By their perswasions and liberality, they win a number daylie to them.

Taking our leaue of them, and yelding them thankes for their great courtesie, we iourned to Lyons, where in the house of one Maister Deacon, the words were spoken by Henry Orton, one of them condemned, and yet lining in the Tower, which in my other booke I haue anouched. From thence wee went to Millaine, where in the Cardinall Boromehos Pallace, we found ỹ lodging of a welshman, named Doctor Robert Griffin, a man there had in a good account, and Confessor to the aforesayde Cardinall. By him we were very courteouslie entertained, and sent to the house of an Englishe Priest in the Cittie, named Maister Harries, who likewise bestowed on vs very gentle acceptaunce, as also three English Gentlemen, whose lay in his house, being verie latelie returned from Rome: they likewise bothe in cost and courtesie, behaued themselues like Gentlemen vnto vs, during the time that wee made our abode in Millaine.

There are Englishe men almost in euery cittie by the way.

Our comming from Millaine was on Christmasse euen, and hauing lyen that night at an Osteria, where Maister Harries appointed vs [illegible] Christmasse day we dined with Doctor Griffin, where [illegible]d great chere, and lyke welcome. In dinner time, he moued many questions vnto vs as concerning the state of Englande, if we hearde of any warres towardes, and howe the Catholiques thriued in Englande: and at the last (quoth he) haue you not seene three Gentlemen that lye at Maister Harries his house?

The talke that Doctor Griffin had with vs, being at dinner with him.

Yes that we haue (quoth I) to vs they seeme meruailous courteous, and offer such friendship as we haue neuer deserued. Oh (quoth he) if all things had fallen right to their expectation, they woulde haue beene iollie fellowes. I am sure you haue heard what credite Captaine Stukelie was in with the Pope, and howe he was appointed with bys Armie, to inuade Englande: he being slaine in the battaill

of

of the king of Portugall, thinges went not forwarde according as they should haue done.

The three Gentlemen came forth of the North partes of England, taking vpon them to go forward with that, which Stukeley had enterprised, which was, to haue the Popes armie committed to their conduction, and so they would ouer-runne England at their pleasure, then they would make Kings, and Dukes, and Earles, euerie one that they thought well off. To helpe them forward in the matter, they purchased the Letters of Doctor Saunders, Doctor Allen, Doctor Bristow, & others, who thought verie well of their intent, and therfore furthered them in their Letters, so much as they might, to Doctor Lewes, Doctor Morris, Doctor Moorton, & diuers other Doctors and Gentlemen at Rome, all of them verie earnestlie following the sute hereof to the Popes holinesse, informing him, how they had already won such a number in England to ioyne with them when the matter came to passe, that graunting them his holines armie, they would presently ouer-run all England, and yelde it wholy into his hand. But when the Pope had skanned on his haltie businesse, well noting the simple and arrogant behauior of the men, and their vnlikelihood, of performing these thinges: euen according as they deserued, they were denyed their request, & sent away without recompence. The Pope was not to trust to any such as they, for well knowes England is to strong yet, & til the people be secretly perswaded, as I doubt not but there is a good number, and more & more still shalbe, by the Priestes are sent ouer daylie, and they must war within, while others bolde them playe without tyll then, England will not be conquered any way.

An vnnatural desire of men, to seek the ruine of their owne Countrey.

The secrete seducing Priestes win a nnmber to ioine in their trayterous intent.

The Pope seeketh to accomplish his desire, by the subiecte that must betray his owne Countrey.

Other talke we had, not heere to be rehearsed, but truelie it would astonish a part of Adamant, to heare the horrible Treasons inuented against her Maiestie and this Realm and so greedilie followed by our owne Countreymen.

But some perhaps will demaund, howe we behaued our selues to the knowledge of such Trayterous intentions, iudging that they would rather keepe them secret,

then reueale them to any: to aunſwer ſuch as dyd ſo queſtion, thus it was.

The meane whereby they made me acquainted with all their deuiſes.

When I was at Paris, the Gentlemen toke me to be a Gentlemans ſonne here in Englande, whome I refuſe here to name, but as I ſeemed, they were ſome what perſwaded of him: I perceiuing they toke me for his ſonne, called my ſelfe by his name, where though I was the better eſteemed, and beſide, loued as I had beene he in deede. When they vnderſtod my fellowes name to be Thomas Nowell, they whiſpered among themſelues, and ſayde, vndoubtedlie he is kinne to Maiſter Nowell the Deane of Paules: and if they wiſt certainlie it were ſo, they would vſe him in ſuche gentle order, as they woulde keepe hym there, ſo that one day he ſhould ſtand and preach againſt his kinſman. This ſuppoſe, ſeruing ſo well our neceſſitie, we were glad to vſe: which made vs well thought on of all, and keeping companie ſo familliarlie with them, we were made acquainted with a number more matters then may here be expreſſed.

The treaſon againſt Englande, was cõmon in euery Engliſh mans mouth.

Whyle we were in Millaine, we viſited Maiſter Doctor Parker, who likewiſe tolde vs the ſame tale that Doctor Griffin had before rehearſed, beſide, he told vs that prieſts were appointed from Rome and Rheimes, for Englande, and that ere long they ſhould be ſent.

Soone after, wee departed thence, to Bologna, Florence, Scienna, and ſo to Rome, where howe we were receiued, the Chapter following ſhall amplie vnfold. Thus, as wel to certifie the incredulous, & alſo to content thoſe deſirous howe I attained to Rome: I haue briefly done my good will to pleaſe bothe.

You haue heard herein, howe at ſundrie places, and by ſeuerall ſpeeches, there was a generall agreement of treaſon, expected and dailie loked for, to the harme of our gracious Soueraigne, and hurt of her whole Realme. All theſe matters we heard before we came to Rome, from whence the Treaſon ſhould cheefflie proceede: wee ſeeing ſuch deuilliſh deuiſes to be talked on by ẏ way, we might well iudge Rome to be Hell it ſelfe, in that all thinges

ſhould

shoulde go forewarde, as it was there determined. You are not altogether ignorant of their intentes at Rome, for that my other Booke hath truelie revealed some of their Trayterous and disloyall practises: and such as modestie will suffer me to utter and you to reade, you shall here finde faithfullie discoursed.

The Author beeing come to *Rome*, entreth into conference with a Priest in the English Colledg: who sheweth him a paper, containing villainous and traiterous determinations, against her Majesties most royall person, her honourable Councel, and other personnes of credite and accoumpt.

Cap. 2.

Our entraunce into Rome, was vppon Candlemasse euen, when as it drewe somewhat towards night: for which cause, we refused as then to goe to the English Colledge, taking vp our lodging in an Osteria, somewhat within the Citty, and determining to visite the Englishe house on the next morning. On the morrowe by enquiring, we found the English Colledge, where after we were once entered we had a number about vs quickly, to know what newes in England, and how all matters went there.

Not long had wee bene talking with them, but one entered the Colledge, with a greate many of ware Candles in his hand: who gaue them to vnderstand, that the Pope had sent to euery scholler in the Colledge a Candle, which that day at high Masse he had hallowed, for it was

A present of holy cādles brought frō the Pope to the English Students.

Candle-

Candlemesse day. They receiuing the with great account, both of the Popes fauour, as also the holinesse they credibly to consist in the Candles, went euerie one to lay them vp in their Chambers: in the meane time Maister Doctor Morris the Rector of the house came to vs, to whome we deliuered the Letter sent to him on our behalf from Paris which when he had read, he sayd, we were welcome, allowing vs the eight dayes entertainement in the Hospitall, which by the Pope was granted to such Englishmen as came thither. Then he brought vs to Doctor Lewes, the Archdeacon of Cambra, to whome was deliuered his Letter likewise, and with him we stayed dinner, ignorant whether he were an English man or no, for that he gaue vs our entertainment in Latin, demaunded a number of questions of vs in Latin, and before dined with vs in Latin: whereat we meruayled, till after dinner, he bade vs walk againe to the Colledg with Doctor Morris, in English. We were no sooner come to the Colledge, but the Scholliers, who had already dyned, and were walking together in the Courte, came about vs, euery one demaunding so many questions, that we knew not which to answer first: at last, one of them tooke my fellowe aside, and one of the Priestes likewise desired to talke with me, because he sayd he knew my Father well enough, vsing the name that I did, so, he and I sitting together in the Garden, among other talke he asked of me, wherfore I came to Rome. Trust me Sir (quoth I) onelie for the desire I had to see it, that when I came home againe, I might say, once in my life I haue beene at Rome.

The talke one of the Priests had with me in the Garden

When I perceiue (quoth he) you come more vpon pleasure then any deuotion, more desirous to see the Cittie, then to Learne the vertues contayned in it: in soth I see, you remaine in the same wildenesse you did, when I lay at your Fathers house, but I do not doubt now we haue you here, to make you a stayed man ere you depart, that your Father may haue ioy of you, and all your frendes receyue comfort by you.

In deed sir (quoth I) I haue alwaies addicted my mind

to

to so many youthfull deuises, that I little regarded any Religion, which my parentes seeing, and fearing I would neuer be bridled: sent me ouer to Paris, where I should remaine at my booke. But there I found Gentlemen of mine acquaintance, who wished me to trauell hether, whereto I quicklie gaue my consent, beeing (as I haue told you) desirous to see a thing so famous.

Mine owne tale, which so well as I could, I made to agree with the Priests discourse.

I thinke very well (quoth he) of your woordes, as well for your Parents sake, as also for your owne. But this will I saye vnto you, there ought none to come hether, the place beeing so holie, auncient, and famous, but onelie suche as with earnest endeuour, seeke and thirst after the Catholique faythe: beeing heere taught and maintained, according as Christe ordained it, the Apostles deliuered it, Peter himselfe planted it, and all the Fathers of the Churche since haue followed it.

They must denounce that damnable heresie, crept into the Church of Englande, that proude vsurping Iezabell, (meaning our dread and gratious Princesse) whome (quoth he) God reserueth, to make her a notable spectacle to the whole woorlde, for keeping that good Queene of Scottes, from her lawfull Rule: but I hope ere longe, the Dogges shall teare her flesh, and those that be her proppes and vpholders.

Heere may you behold what vnreuerent speeches they can afford her Maiestie.

Then drawing a paper out of his pockette, hee sayde, I haue a Beade role of them heere, who little knowes what is prouiding for them, and I hope shall not knowe it, tyll it fall vppon them. Then hee reade their names vnto mee, which to be sette downe according as hee rehearsed them, woulde moue offence,

Then opening the paper farther, at the end there-

Euery one that was named in the paper, the maner and order of their death was appointed.

of, was a great many of names, of Magistrates, and other belonging to this Cittie, amonge whome was Maister Recorder, Maister Nowell, Deane of Paules Maister Foxe, Maister Crowley, and sundry other, whose names I cannot verie well remember, and therefore am lothe to sette downe any thinge, but that whereof I am certainelie assured: but very well I remember, there was no one named, but he had the order of his death appointed, eyther by burning, hanging, or quartering, and suche lyke.

There are other heere to whom the like charge hath been giuen to iustifie, that I doo not reporte any vntrueth.

When putting vp hys paper againe, he beganne after this manner. As I haue sayde before, so nowe I say the same, such as come to this holie place, muste faithfullie bende his lyfe and conuersation, to honour and reuerence our prouident, and holie Father the Pope, in all thinges, that shall lyke hym to commaunde, to holde and confesse hym, the vniuersall supreame heade of Christes Churche, and embrace his decrées, as the onelie ordinaunce and will of God. For hee is the persoune of God on Earth, and hee cannot sinne, because the spirite of diuine grace, guideth him continuallie: hee hath authority ouer all Kinges and Princes, to erect and suppresse whome hee pleaseth, and that shall Englande well knowe ere longe, that he hath suche power and authoritie. To honour and obey hym to be a true and faythfull member of his Church, and to liue and die in his cause, this ought to bee the intent of all that commeth heere.

This long Tale, containyng a number of moze circumstaunces then I canne vnfolde: made me studie what aunswere I shoulde make him, which after some pause, came forth as thus.

Credite me Sir, I am but a Nouelle in these mat-

ters,

ters, and therefore you might as well haue disputed with me, in the deepest Schoolepointes that is, and I should haue censured both alike.

Nay (quoth he,) I thinke not your ignorance so great, albeit it seemeth great enough, though you haue bene lowsely brought vppe, yet you haue bene with me, bothe at Masse and at Confession, diuers times, at such time as I serued my Lady B.

Beside, there are a great many of priests in England, as in Warwickshire, at Maister, I. T. in Staffordshire, at Maister G. of C. and at S. T. F. in the same shyre: all these be nere your Fathers, and not one of them but visiteth your Fathers house, three or foure times euerie yeere, as they did when I was there, (for there is no long tariente in one place for a Priest, but hee must shift still, least he bee taken) and I am sure your Father would see you duelie confessed.

A number of places he tolde mee beeere in England, where priestes haue entertainment.

Nowe I was put to a hard shift, that I knewe not well what to say, I knewe none of these men he named, but one, and indeede hee had a Priest whoe after his long raunging about his Maister the Popes businesse here in Englande: I thanke God, I haue caused to be stayed. Likewyse, I knewe not the Gentleman, whom, both they at Paris, and he sayde to be my Father, neither where he dweit, nor what he was: which made me stand in feare to be disprooued, hauing auouched my selfe before to be hys son. Wherefore referring my case to God, whoe had so prouided for mee till that time, in his name I resolued my selfe on this aunswere, not knowing howe it might happen to speede.

It was onlie God that framed my answer to agree with the Priests demaundes.

In deede Syr, I cannot denie, but that I haue oftentimes heard Masse, as also bene at Confession, but my deuotion thereto hath bene slender,

An excuse seruinge verye

fit for my purpose, & lyked the Priest wel enough.

as you your selfe haue séene, knowing me so bee so wilde, and as it were, without gouernment: but when you departed from my Fathers, I tarryed there but a small time after you, for I obtayned leaue of my Father, to goe lye at London, at a Minsemans house of hys, because I would studye the French tongue, to haue some knowledge there in against I went ouer, for my Father tolde me long before, that I should goe to Paris and studye there.

When I was at London, I greiwe in acquaintaunce with diuers Gentlemen, in whose companie I frequented many delyghtfull pastimes: so that I could hardlye refrayne them, when my Father sente for mee, to the intent I should trauile to Paris

Well (quoth he) and though you did goe to London, so sone after I was gone, any of the Priestes that resorted to your Fathers, or he himselfe could haue certified you of such plaies in London, where you might haue heard masse, and béene confessed to, without suspect at all. For at Maister S. his house on the backe syde of P. you myght diuers times haue heard Masse, and béene confessed there lykewise: I lay there an indifferent while, and sayde Masse there whereat diuers were present, also in the afternoone, when they haue beene at the Play, in all that time I haue confessed many.

Likewise you might haue gone to the Marshalsea, and enquired for maister Pownde, and you should streame haue mist, but haue found a Priest there with hym: for sometimes vnder the habites of Gentlemen, Seruingmen, or what apparell they imagine most conuenient for them, Priestes doe daily resort vnto him, where they confesse him, and

Euerade Ducket was taken going into the Mar-

gius

gine him such hallowed things, as are sent him from Rome, as Agnus Deis, Grana benedicta, and other thinges: there, if you had made him priuie to your intent, hee would haue appointed one that should haue done it for you. He likewise would haue bestowed on you some of those holie thinges, for hee findeth such meanes, what with the Priestes that come to him, and other, whom he hireth or intreateth to carrie a Letter abroade nowe and then for him: that those holie thinges are deliuered to theyr handes, whoe no doubt a little reioyce in them.

My selfe once made Norris the Pursuiuant carie a Letter for me, to one of my Ladie B. her Gentlewomen, and therein was two Agnus Deis, a hallowed Girdle, and aboue fortie or fiftie Grana benedicta, which makes mee to smile euerie time I thinke on it, that I could make him my man, when I durst not deliuer it my selfe.

Maister Norris being tolde this, offereth his life, if any such thing can be proued, for hee sayth, hee neuer deliuered any thinge, to any of my Ladie B. her Gentlewomen. And for his faithfull seruice to her Maiestie, I haue to shewe vnder his owne hand, the penaltie he putteth himselfe to, if any vniuste seruice can be layde to his charge.

By this time, the Bell rung for all Students to come to Supper, which made the Priest to staye at this Periodus, else hee would haue continued in discourse I kewe not howe longe: for what with the seuerall charges, wherewith hee sounded mee, my care still howe to shape a sufficient aunswer, and the tedionsnesse of his tale, mired with so manye woordes, farre distant from ciuill and quetifull regarde, he was not so readie to goe to his Supper, as I was glad for that time to breake off companie.

shalsea, to speak with the Papists he beeing a Priest, and being there taken, behaued himself in such traiterous manner, that he was executed at Tyborn. 1581

C.iij. So

So after certaine familiar behauiour, used betwiene him and I, hee glad to see me at Rome, and well hoping in short time to make me a newe man, I applyable with thankes, for euerie thing, for that it stade with wisdome to accept all thinges, he went into the Refectorium, which is the name of theyr dyning Hall, And I to the Chamber appointed for me and my fellow, whom I found there sitting with Doctor Morris, staying my cōming, that wee might sup together, which in diede we did. Maister Morris vsing vs very courteously, passing away the supper time with much variety of talke, amonge which Maister Doctor, sayde his pleasure of diuers persons in England: which, for that it would (rather) checke modestie, then challenge any respect of honestie, I admitte it to silence, the talke being so broade, that it would stand as a blemish to my Booke.

In what

¶ In what manner our Englisſh men paſſe away theyr time in the Colledge, the order of the houſe, and o-thinges to be regarded.

Cap. 3.

IT is impoſſible for me, to note downe halfe the ſpeeches, that paſſed betweene the Scholliers and me, as alſo my fellowe, but as for that was vſed to hym, I could ſildome come acquaynted with all, except I had ſtood by and heard it, for either they had fully perſwaded him, or he ioined into conſent with them: ſo that hee would neuer reporte any thing that had paſſed betweene them, he liked ſo well of euery thinge. But letting theſe matters paſſe a while, I thinke it expedient heere to ſet downe, before I goe any farther, the orders vſed in the Engliſh Colledge, how the Engliſh men ſpend the time there, and within what compaſſe they limitte themſelues, which ſo breefelie as I can I will paſſe ouer.

The Engliſh Colledge, is a houſe both large and faire, ſtanding in the way to the Popes Pallace, not far from the Caſtle Saint Angello: in the Colledge, the Scholliers are deuided, by certaine number into euerie Chamber, as in ſome foure, in ſome fiue, or ſo many as the Rector thinketh conuenient, as well for the health of the Scholliers, as the troubling not much rome. Euery man hath hys Bedde proper vnto himſelfe, which is, two little Treſtles, with foure or fiue boordes laide along ouer them, and thereon a quilted Mattreſſe as wee call it in Englande, which euery morning after they are riſen, they folde vp theyr ſheetes handſomelie, laying them in the middeſt of the Bed, and ſo rowle it vp to one ende, couering it with the Quilt, that is theyr Couerlet all the night time.

The place where the Engliſh colledge ſtandeth in Rome.

The order for the Engliſhmens lodging.

First

The orders obserued by the Schollers, euery morning.

First in the morning, he that is the Porter of the Colledge ringeth a Bell at the sound whereof, euery Student ariseth and turneth vp his Bed, as I haue sayde before. Not long after the bell ringeth againe, when as euery one presentlie kneeling on his knees, prayeth for the space of halfe an howre: at which time the Bel being touled againe, they arise and bestowe a certaine time in Studie, euery one hauing his Deske, Table, and Chayre to himselfe very orderly, and al the time of Study, silence is vsed of euery one in the chamber, not one offering molestation in speech to an other.

The time of Studie expired, the bell calleth them from their Chambers, downe into the Refectorium: where euerie one taketh a Glasse of Wine, and a quarter of a Manchet, and so he maketh his Collatione. Howe after, the Bell knowled againe, when as the Students two and two together, walke to the Romaine Colledg, which is the place of Schoole or instruction, where euerie one goeth to his ordinary Lecture, some in diuinitie, some to Phisique, some to Logique, and some to Rhetorique. There they remaine the Lecture time, which being done they returne home to the Colledge againe: where they spend the time till dinner, in walking and talking, vp and downe the Gardens.

The diuersity of pennaunce adioyned the Englishe studientes which they must do openly in the Hall at dinner time.

And an order there is appointed, by the Rector and the Iesuites, and obeyed by all the Students, that whosoeuer doth not in the morning turne vp his Bed handsomlie, or is not on his knees at prayer time, or heareth not Masse before he goe to Schoole, or after he comes home, but forgetteth it: or els if he go forth, and put not the Pegge at his name in the Table. For there is a Table hangeth by the doore which hath a long Box adioyning to it: wherein lyeth a great cõpany of wooden Pegs, against the name of euery Scholler written in ỹ Table (which is obserued by order of ỹ Alphabet) there is a hole made, wherin, such as haue occasion to go abroad, must duly put a peg, to giue knowledge who is abroad, and who remaineth within.

Besides,

Beside, diuers other orders they haue for sleight matters, the neglecting whereof, is publique penaunce at dinner time: when as all the Students are placed at the Tables, such as haue transgressed, goeth vppe into the Pulpit (which standeth there, because one readeth all the dinner time) and there he sayth: Because I haue not fulfilled this or that, whatsoeuer order it be that hee hath broken, I am adioyned such a penaunce. Either to knéele in the middest of the Hall on his bare knées, and there to say his beades ouer: Or to say certaine Pater nosters, and Aue Mariaes: Or to stand vp right and to haue a dish of portage before him on the grounde, and so to bring vp euery spoonefull to his mouthe: Or to lose, either one or two or three of his dishes appointed for his Dinner: Or to stand there all dinner time, and eate no meate: and diuers other, which according as it is, either afterwarde he hath his dinner or supper, or els goes without it. And all these penaunces I haue been forced to do, for that I was alwayes apt to breake one order or other. As for the priuate penaunces, it shall not be greatly amisse, to rehearse them here to: so longe as I shall desire you to stay, from hearing the manner of the students dinner. The priuate penaunces, are appointed by the ghostlie Father at Confession: which are fulfilled without publique knowledge of the cause, and likewise of the person. If his penaunce be, to whip himselfe openly in the Hall at dinner tyme: then the Rector ordereth it after this manner, that hee shall not be knowne, to be reproached by any of his fellowes, or that they shall certainelie saye, it is such a one. At the dinner or supper, that thys penaunce is to be accomplished, the Rector causeth seauen or eight to kéepe their Chambers, and commonlie but one that time in a Chamber: their doores must be made fast to them, and they not so much as looke out at their windowe, to sée from which Chamber he comes that doth the penaunce. When they are all set at the Tables, he commeth in, clothed in a Canuas Vesture downe to the grounde, a

All these I haue beene forced to do, albeit it were with an ill will.

The priuate penaunces, which are apointed by the ghostlie Father.

The whipping them-

selues publiquelie at Dinner.

hood of the same on his head, with the holes wher through he hath sight, and a good bigge rounde place bare, against the middest of his backe: in this order hee goeth vp and down the Hall, whipping himselfe at that bare place, in so much, that the blood doth trickle on the ground after him. The whip hath a verie shorte handle, not much aboue a handfull long, and fortie or fiftie cordes at it, about the length of halfe a yard, with a great manie hard knots on euery Corde, and some of the whippes hath throughe euerie knot at the end crooked wiers, which will teare the flesh vnmercifullie.

The mãner of the Iesuits whippes, wherwith they whip themselues.

The Iesuites haue some of them, to whip themselues, whippes with cordes of wier, wherewith they will beate themselues, tyl with too much effuse of blood, they be readie to giue vp the Ghoast. And this they will do in their Chambers, either before a Crucifix, or the Image of our Ladie, turning their backes when they bleed toward the Image, that it may see them. One of the Iesuites, because they could neuer get me to whip my selfe, (for that I wel knew God said: Rent your harts, and not your skin. And that A contrite and sobbing harte, is more acceptable to God then a bleeding bodie,) tooke me once with him into his Chamber, saying: I should see (because I was so fearfull) what he would inflict vpon his owne bodie. So when he was vnapparelled, he tooke a whip the cordes whereof was wier, and before the picture of our Ladie, hee whipped himselfe very greeuously, saying: Sancta Maria mater Dei, suscipe dolorem meum: Sancta Maria mater Dei, accipe Flagitium meum: et ora pro me, nunc et in hora mortis.

Ioel. 2, 13. Psal. 13, 17.

The example one of the Iesuits gaue me, to whip my selfe.

O monsterous ignorauoce.

Which is as much to say: S. Marie mother of God, receiue my dolour: Saint Marie mother of God, accept my whipping, and pray for mee, nowe and in the howre of death. These, with other like wordes, he vsed to the Picture a great many times, and then he went to the Crucifix, which stood vppon his Desks, and whipping himselfe still, hee saide these, or the verie like wordes: O Iesu, obtestetur te virgo gloriosa Maria mater, quæ (quod pro

certo

certo noui) pro me nunc tecum agit. Flagitii tui, sanguinolenti tui sudoris, Crucis tuæ, mortis ac passionis tuæ, pro me passæ memoria, ad hoc me faciendum impulit: eo quod perpessus sis, his decies pro me gratiora: In English thus O Iesus, be thou intreated by that glorious virgin thy mother, whose I am sure at this time maketh intercession to thee for me. The remembraunce of thy whipping, bloody sweat, crosse and passion, maketh me do this in so much as thou hast suffered ten times more for me. Egregious impudency.

In these and such lyke acclamations, hee continued whipping himselfe, almoste the space of halfe an howre, bleding so sore, as it greeued me verie muche to see him. Afterward, he willed me to trie it once, and I should not finde any paine in it, but rather a pleasure. For (quoth he) if Christ had his flesh rent & torne with whips, his hands and feete nayled to the Crosse, his precious syde goared with a Launce, his heade pricked with a Crowne of Thorne, that his deere blood ran trickling down hys face, and all this for you: why shoulde you feare to put your body to any torment, to recompence him that hath done so much for you? I desired him to beare with me a while, for I was not indued with that strength and fortitude, as to abide and suffer the paines he did: but yet in time I doubted not, to fulfyll any thinge on my bodie, he would commaund me. My answer pleased him indifferently, so I left him in his Chamber, and went downe, lamenting to see a spectacle of so great follie.

Now as for the other penaunces, as they bee diuers, so be they diuers wayes fulfilled, either by fasting, wearing a shyrt of heaire, trudging to the seaven Churches, lying vpon the bare bordes, going into the darke vaultes vnder the grounde, or travelling on Pilgrimage, and a number more which exceedeth my memorie to vnfolde, they haue amongst them, as there be diuers can beare me witnesse, and some of them my Confessor hath constrayned me to do. Diuersity of penaunces, giuen them all by theyr ghostly Confessor.

Returne we now to the Students, who being come frō the schooles, and hauing recreated themselues somewhat,

The maner of the English mens dinner.

either in the house or in the Gardens: are nowe at the sound of the Bell come into the Refectorium to Dinner. The Custome is, that dailie two of the Students take it by turnes, to serue all the other at the Table, whoe to helpe them, haue the Butler, the Porter, and a poore Iesuite, that looketh to al the Schollers necessaries, to bring them their cleane shirts, and foreseeth, that neither their Gownes, Cassocks, Dublets, Breeches, Hose, nor shoes, want mending. These bring in their hands, each of them a rounde boorde, which hath a staffe about halfe a yarde long, made fast through the middle of it: and rounde about that boord is set little saucers wherin the Cooke shareth euerie man a little quantitye, which they bring, and hold ouer the Table, when as euery man taketh his own Messe.

The variety of dishes, & daintinesse of the Englishe mens fare.

As for their fare, trust me it is verie fine and delicate, for euery man hath his owne Trentcher, his Manchet, knife, spoone, and forke laide by it, and then a fayre white napkin couering it, with his glasse and pot of Wine sette by him. And the first messe, or Antepast (as they call it) that is brought to the Table, is some fine meate to vrge them haue an appetite: as somtime the Spanish Anchouies, and sometime stued Prunes and Raysons of the Sun together, hauing such fine tart strope made to them, as I promise you a weake stomacke would very well digest thē. The second, is a certain messe of pottage of that Countrey manner, no meate sod in them, but are made of diuers things, whose proper names I doe not remember: but me thought they were both good and wholesome. The third, is boilde meate, as Kid Mutton Chicken, and suche like: euery man a prettie modicum of eache thinge. The fourth, is roasted meat, of the daintiest prouision that they can get, and sometime stude and bakte meate, according as pleaseth Maister Cooke to order it. The fift and last, is sometime Cheese, sometime preserued conceites, sometime Figges, Almonds and Raysons, a Limon and Sugar, a Pomegranate, or some such sweete geere: for they knowe that Englishmen loue sweete meates.

And

And all the Dinner while, one of the Schollers, according as they take it by weekly turne, readeth: first a chapter of their Bible, and then in their Martirilogium, hee he readeth the Martirdome of some of the Saintes: as Saint Fraunces, Saint Martin, Saint Longinus, that thrust the Speare into Christes side, Saint Agatha, Saint Barbara, Saint Cecilia, and diuers other: among whome they haue imprinted the Martirdome of Doctor Storie, the two Nortons, Iohn Felton, and others, calling them by the names of Saintes, who were heere executed at Tiborne, for high Treason.

The order that one of the schollers obserueth, reading all the dinner time.

The Dinner done, they recreate themselues for the space of an howre, and then the bel calleth them to their chambers, where they staye a while, studying on their Lectures giuen them in the forenoone, anon the Bel summoneth them to Schole againe, where they stay not past an howre, but they returne home againe, and so soone as they be come in, they goe into the Refectorium, and there euery one hath his glasse of wine, and a quarter of a Manchet againe, according as they had in the morning.

They haue feeding enough, four meals a day.

Then they depart to their Chambers, from whence at conuenient time they are called to exercise of disputation: the Diuines to a Iesuite appointed for them, and euerie Studie to a seuerall Iesuite, where they continue the space of an howre, and after warde till supper time, they are at their recreation.

After Supper, if it be in winter time, they goe with the Iesuites, and sit about a greate fire talking, and in all their talke, they striue whoe shall speake worst of her Maiestie, of some of her Councell, of some Bishop here, or such like: so that the Iesuites themselues, will often take vp their hands and bleese themselues, to heare what abhominable tales they will tell them.

Their exercise after Supper.

After they haue talked a good while, the Bell calleth them to their Chamberr, the Porter going from Chamber to Chamber, and lighteth a Lampe in euery one: so when the Schollers come, they alight their Lamps, laye downe their Beddes, and goe sitte at their Diises and

studie a little, till the Bell ringes, when euery one falles on his knees to Prayees.

Then one of the Priestes in the Chamber, as in euery Chamber there is some, beginneth the Latin Letany, all the Schollers in the Chamber aunswering him: and so they spend the time till the Bell ringes againe, which is, for euery one to goe to Bed.

¶ Other matters of our Englishe Students in the Colledge, their daies of recreation at their Vineyard, theyr walke to the seauen Churches, a report of some of the Romish Reliques, and other thinges concerning theyr behauior.

Cap. 4.

The Englishe Students euerie thirde or fowrth day, goe not to the Schooles, but haue accesse abroade, to sporte and delighte them selues: sometyme they walke to their Vineyard, & the Iesuites with them, where they passe awaye the daye in diuers disportes, what game, what toy anie one can deuise, they altogether in pastime ioyne to performe it.

An other day they goe to the seauen Churches, which according as I remember their names, I will heere sette them downe. S. Peters, S. Paules, S. Iohn Lateranes, S. Maria maiore, S. Croce, S. Laurences, S. Sebastianes. In all these Churches, there be diuers Reliques, which make them haunted of a meruaylous multitude of people: whereby the lazye lurden Fryers that keepe the Churches gettes more ritches, then so many honest men should do. For either at the comming into the Church, or else at the Aultar where the Reliques be, there standeth a Basen, and the people cast money therein, with verie great

The seauen Churches in Rome, wher to they goe on pilgrimage.

great liberalitie. And there standeth a Frier, with a forked sticke in his hand, and thereupon he taketh euery bodyes Beades, that layes them on the Aultar, and then he wipes them along a great proportioned thing of Christal and Golde, wherein are a number of rotten bones, which they make the people credite to be the bones of Saints: so wiping them along the outside of this Tabernacle, the Beades steale a terrible deale of holynesse out of those bones, and God knowes, the people thinke they do God good seruice in it: Oh monsterous blindnesse.

A crafty kinde of cosonag, wherby the ignorant people are bguiled

But because euerie good Subiect may see into the Romish inglinges, and perceiue the subtiltie of Antychriste the eldest Childe of Hell: I will rehearse some of these Reliques, as many of them as I can possibly call to my remembraunce.

¶ A breese rehearsall of some of the Romishe Reliques, whereby the Pope deceiueth a number, and hath good gaines, to the maintenaunce of his pompe.

¶ In Saint Peters Church.

As we enter into the Courte before Saint Peters Church, there standeth the forme of a Rocke made of brasse, an old and auncient thing: the which is kept there, that the ignorant people shoulde beléeue that to be the Rock, which our Sauiour spake off to Peter, when as vppon Peters confessing him to be Christ, the sonne of the liuing God: he aunswered. Vpon this Rocke will I builde my Church, which Rock he ment by himselfe, and not by Peter. This péece of brasse they make the ignorant to beléeue to be that Rock, and therfore a number as they goe into the Church, fall downe on their knées, and worshippe this brasen Rock with their prayers.

The Popes brasen rock, taken for the Rock, Christe spake off,

Ma.16.16.18

Going thorowe the Churche, wée come to a Chappell, wherin is an high Aultar, whereon standeth a Picture of

The halfe bodies of S.

Saint

Peter and Paule.

S. Peter and S. Paule: within that Altar they say, lyeth halfe the bodies of these two Apostles and Saintes, and therefore that Aultar is dayly worshipped.

The Speare that was thrust into Christs side and the hādkercher wherwith he wiped his face whe he carried his Crosse.

Comming backe againe into the Church, we come to a square Aultar, wherin (say they) is the head of the Speare that was thrust into our Saviours side: but the point therof, is broken off and is in an other place. And in the same Aultar, is the Handkercher which Christ wiped his face withall, when he carried his Crosse sweating, and left the perfect print therof on the Cloath: this is called Vultus sanctus. How this Aultar is honored, you shall read more in the Chapter, which talketh of the Flagellance night.

What other Reliques be in this Church, I certaintie know not, but they say, there is ꝑ bodies of diuers Saintes, whose names, because I can not remember, I will let passe, because I will not be found in any untruth.

In Saint Paules Church.

The other halfe of S. Peter and S Paule.

In this Church, under the high Aultar, is sayd to be the other half of the bodies of S. Peter and Paule: this Aultar is likewise adored with meruayous reuerence.

three leapes of S. Paules head made three Fountaines.

Not farre from this Church, there is a place called Tre Fontana, at this place they say, Saint Paule was beheaded: and when his head was cut off, it leaped three times, and in those places where it leapt, there sprung vp presently three Fountaines, there is great deuotion likewise vsed at this place.

In Saint Iohn Lateranes Church.

The stone wheron the Cock crew, when Peter denyed Christe.

As we come first to the little Chappelles before the Church (wherin they say, our Ladie hath beene diuers times seene: and therfore hath left such holinesse there, as they pray there a good while) there stādeth a round Piller of stone, seeming to be but latelie made: on this stone, say they,

they the Cocke crowe and crowed, at what time Peter denied Christe and therefore they doe vse to kisse it, make courtesie to it, and rub their Beades on it.

The Ringes wherein the Iewes set their Banners when Christ was crucified.

Nere to this streete is a broad gate, being the entrance into the aforesayde Chappelles, and one the one side of this gate, there is three round Ringes of Iron, whereon sometime a gate hath beene hanged, to open and shut: in these Rings say they, the Iewes did stick banners all the while that Christ was crucified, and therefore for the holinesse of them, they will draw their Beades through the sayde Ringes, and kisse them when they have done.

The Font wherein Constantinus Magnus was Christened.

From thence we goe to a fayre large place, in the middest whereof standeth a Font, wherein they saye, Constantinus Magnus was christened: in this Font every yeere on Easter euen, they do christen Iewes, such as doo chaunge to their Religion. For there is a certaine place appointed for Sermons, whereat the Iewes whether they will or no must be present, because one of their owne Rabines preacheth to them, to conuert them, as himselfe hath beene a great while.

In Rome, the Iewes haue a dwelling place within themselues, being locked in their streetes by gates on either side, and the Romaines euery night keepeth the keyes: all the daye time they go abroad in the Cittie, and will buie the aldest apparell that is, an olde Cloke, dublet, or hose, that a man would thinke not worth a penny, of the Iewes you may haue the quantitie of foure or fiue shillinges for them. Nowe, that the Iewes may bee knowne from any other people, euery one weareth a yellow Cap or hatte, and if he goe abroade without it, they will vse him very ill fauouredly.

In this order they come to the Sermon, and when any of them doth chaunge his faith: he taketh his yellowe Cap or Hat, off from his head, and throwes it away with great violence, then will a hundred offer him a blacke Cap or Hat, and greatly reioyce that they haue so won him. All hys ritches he then must forsake, that goes to the

Popes vse, being one of his shifts: and to this aforesayde Font he is brought, clothed all in white, a white Cap, a white Cloke, & euery thing white about him, and a holie Candle burning, that he beareth in his hand. Then is hée there baptized by an Englishman, who is named Bishop Goldwell, sometime the Bishop of S. Asaph in Wales: he hath this Office, maketh all the Englishe Priestes in the Colledge, and liueth there among the Theatines very pontifically. After the Iewes be thus baptized, they bee brought into the Church, and there they see the hallowing of the Paschall, which is a mightie great wax Taper: and then a deuise (wherin is inclosed a number of squibs) is shotte off, when thorowe all the Church they crie. Sic transit gloria mundi. From thence they goe to a Colledge which the Pope hath erected for such Iewes, as in this manner turne to hys Religion: there they staye a certaine time; and after they be turned out to gette their liuing as they can, none of their former ritches must they haue againe, for that goes to the maintenaunce of the Popes pontificallitie. This aforsaid Font is a holy thing, and there must prayers be likewise sayde.

Bishoppe Goldwell, baptizeth the Iewes in Rome.

1581

Hallowing of the Paschall Candle.

From this Font wee goe vppe into a fayre Chappell, wherein is an Aultar dedicated to our Ladie, in Golde and sumptuous showes surpassing, and all about ẏ Chappell are hanged little wooden pictures, Tapers, and wax Candles, which are the Pilgrimes vowes to our Ladie, and there they leaue them to honour her. Héere must bee vsed great deuotion.

Our Ladies holy Chappell.

From thence we goe into an olde roome, wherein is an olde Wall standing alonge in the middest of this roome, and in this Wall is three olde doores, hauing painting on them that is not very olde: thorowe one of these doores, they say, Christe went into iudgement, when he came backe from iudgement he went thorowe the second, and thorowe the thirde to be whipped: these doores are worshipped euery day.

The three holy doores.

From

From thence we go along through arnolo Gallery, and there is a fayre paire of ſtayres of ſtone, that commeth vp into this Gallery, being in number of ſteppes about foure or fiue and twenty: vp theſe ſtaires they ſay, Chriſt went to iudgement, and as he came backe againe, he let fall a drop of bloode on one of the ſteppes, ouer the which place (becauſe the people with killing it and rubbing it with their Beades, haue fretted a deepe hole in the ſtone) is made a little yron grate. The people muſt neither goe vp nor downe theſe ſtayres on their feete, but creepe them vpon their knees, and on euery ſteppe ſay a Pater Noſter, and an Aue Maria: ſo that with the number that creepe vp and down theſe ſtaires daily, they are kept as cleane, as ỹ fine houſes in London, where you may ſee your face in the bordes. Theſe ſtaires haue no ſmall reuerence.

The holy ſtayres that Chriſt went vp to iudgment on.

Neere to the head of theſe ſtaires, on either ſide of the Gallery, there is in the walles two halfe pillers of ſtone, much like to Alablaſter: which they ſay, to be the vaile of the Temple that rent in the middeſt, when Chriſt yeelded vp the Ghoſt, vpon theſe two halfe pillers they rubbe their beades, in ſigne of great deuotion.

The vaile of the Temple, that rent in the middeſt.

Somewhat neere to theſe halfe pillers, there is a long Marble piller, at which piller, they ſay, Chriſte was faſt bound, when he was whipped in Pilates Hall. This piller is much adored.

The Piller that Chriſte was whipped at.

Hard by, we goe into a little Chappell, which hath a very ritch and coſtlie Aultar, wherin they ſay to be, ſome of the Milke that came out of our Ladies Breaſtes, and as yet remaineth pure and ſweete. To thys Relique is vſed mernailous worſhip.

Some of the Milke of our Ladies breſtes.

And in the ſame Chappell, harde by the doore as wee come in, there hangeth tyed with an yron Chayne a peece of wood, which is croſſed euery way with diuers plates of Iron: this peece of woodde they name to bee a peece of the Croſſe, whereon the theefe was hanged, to

A peece of the Croſſe, whereon the good Theefe was hanged.

vnto our Sauiour saying: This day shalt thou be with me in Paradise. To this is giuen much deuotion.

The first Shirt that was made for Christ.

Beneath in the Church, in the Church at the high Aultar, there is as they say, the first shirt that our Ladie made for Christe, when she was young.

The heades of S. Peter & S. Paule.

In the same Aultar, are the two scals or scalps, of the heads of S. Peter and S. Paule, with the haire as yet on them: which are set in golde and siluer verie costly.

A glasse viall, full of the blood of Christ.

There is also a Glasse viall, which is full as they say, of the blode of our Sauiour, that ran out of his precious side, hanging on the Crosse: the people when this is shewen, will take their handes, and hold the palmes of the toward the glasse, and then rub all their face with their handes, with the great deuotion they receiue from the glasse.

A peece of Christes Cote, with his blood yet fresh on it.

Then there is a peece of Christes Cote without seame, and it is the part of the Cote, which when it was turned downe ouer his bodie, that he should be whipped, the blod did trickle downe vpon: and vpon this peece of his Coate, say they, the blode yet remaineth as fresh, as it was the first day when the blode fell on it. This is a meruailous precious Relique to.

The chaine wherewith S. Iohn was led to Ephesus.

Likewise there is the whole chaine of yron, wherewith S. Iohn the Euangelist was led bounde to Ephesus: this chaine is a little olde one, I am sure little aboue halfe a yard long.

One of the Nailes that nayled Christ on the Crosse.

There is also one of the Nayles, wherewith our Sauiour Christe was nayled on the Crosse: and it hath the blod yet fresh on it.

A part of the crowne of Thorne.

And among all the rest, there is a great proportion or quantitie of the Crowne of Thorne, wherewith they say our Sauiour was crowned.

Diuers

Diuers other Reliques there be in that Church, which I cannot nowe perfectly remember: but these I am certaine they make the people beleeue to bee there, for I haue stode by among a multitude of people, that come thither to see them on the day they are shewen, and there haue I heards all these named: almost all the English Students can beare me witnesse, for I haue gon in their company, as it is a custome and an order among them, to goe from Church to Church all the Lent time, to the Stations as they call them, and then each day in Lent, one Church or other hath their Reliques abroade to bee seene. And then they tell the people, this is the Reliques, of such a Saint, and this is such a holie and blessed thing, but they be either couered with Golde, Siluer, or Christall, so that wee can not tell whether there be any thing within or no, except it be sometime in a broade Christall Tabernacle, and there you shall see a company of rotten bones, God knowes of what they bee.

In Saint Maria Maiore.

There is an olde rotten Crib or Paunger, wherin say they, our Sauiour lay, betweene the Ore, and the Asse when the Sheepeheardes came to honour and reuerence him. This is a thing highlie honoured. The Maunger wherin Christ was layde.

There is likewise Arons rod, as they call it, which is in the forme of a Bishops staffe: a holie Relique. Arons Rod

There is also of the haire, that grewe on our Ladyes head: this is there reserued richlie, and worshipped for a singuler Relique. Hayr of our Ladies head

There is the forme of a finger in Siluer, wherein say they, is the finger of S. Thomas, which he thrust into the side of Christ: this is no simple Relique. S. Thomas his finger.

There is the point of the head of a Speare, which they

The point of the spear that was thrust into Christs side

say to be broken off from the Speare, that was thrust into our Sauiours side on the Crosse: a Relique of no small worshippe.

Some of the thirty pence, for which Iudas betraied Christ.

There is also certaine peeces of Money, which they name to be of those thirty pence, which Iudas receiued when he betrayed his Maister, wherewith (after he had hanged himselfe) they bought a feelde, called: The feelde of blood. These are Reliques of great estimation.

A peece of Christes Crosse.

There is likewise an olde rotten peece of wood, which they make the people to thinke, to be a peece of the Crosse whereon Christ was crucified: to see this Relique, the people will come creeping on their knees, and behaue themselues with meruailous deuoutnesse.

Thornes of the crowne of Thornes.

There is also certaine of the Thornes, which sometime as they say was on the Crowne of Thorne, wherewith our sauiour Christ was crowned. Reliques of great authority among them.

In Sancta Croce.

An other of the nailes wherewith Christ was nayled.

There is an other of the Nailes, wherewith Christ was nayled on the Crosse: and as they saye, the blood still fresh vpon it.

More of Iudas pence

There is also three or foure of the pence, which Iudas receiued for the betraying of his Maister Christ.

More of the Crosse.

There is a good big peece of Wood, which they likewise say, to be a peece of the Crosse whereon Christ was crucified.

One of the Whippes wherewith Christ was whipped.

There is a Whippe, which they reporte to bee one of those whips, wherewith Christe was whipped in Pilates Hall. This is a holy and verie precious Relique.

There is a Tabernacle of Christall, the Pillers there-

of

of are of siluer, wherin is diuers olde rotten bones, which they say to be the bones of Saints, and holy Martirs. Reliques of Saints.

In Saint Lauraunces.

THere is made fast in a wall, a great Marble stone, about two yardes in length, and a yard in breedth, which is closed in with a great Iron: vppon this Stone they say, S. Lauraunce was broyled. This is a Relique much sette by. The stone whereon S. Laurence was broiled

There also they say to be the Grediron wheron Saint Lauraunce was broyled: but that I neuer sawe, therfore I will not make any certaine report thereof. The Gredi-ron wheron S. Lauraūce was broiled

There at the high Aultar, they say the heade of Saint Lauraunce is, which they haue set in Siluer mernailous costlie. The head of S. Lauraūce

In Saint Sebastians.

THere vnder the high Aultar, they say lyeth the bodye of S. Sebastian, to whose shrine they offer very much worshippe. The body of Saint Sebastian.

At all these seauen Churches, there are a number more Reliques then I can well remember, which maketh the people to resorte to them almost daylie: and our Englishmen, they are as zealous in these matters as the best, and beleeue that those Reliques are the very certain thinges whereof they beare the name, so great is their blindnesse and want of faith.

To these places they trudge commonly once euerie weeke, and sometime twise, or as the Iesuits thinke it conuenient: but when they haue beene at these seauen Churches, and honored all these paltrey Reliques, they thinke they haue doone a most blessed and acceptable seruice to GOD.

There are Reliques besides these, at most of the other Churches and Chappels, but what they be, I do not as

now remember: yet thus much I can say, that when the Station hath bene at Saint Appolonias, all the way as we go, the stretes are full almost of lame and diseased people, who when they desire any almes of the passers by say, they will pray to S. Appolonia for their teeth, that she will kepe them from the tothpary, or any other paine that may happen to their teeth. This they owe, because they report that, S. Appolonia being martired, had all her teeth by violence plucked out of her head: and therefore they imagine, that she can defend any body from having any paine in their teeth.

Praier to S. Appolonia, for the toothache.

Likewise S. Agatha, whose brestes they say, were clipped off with a paire of tonges, made red hot in the fire, to her they will pray, (if the people will giue them any money) that any woman passing by them, this Saint will not suffer her to have any paine in her brestes.

Prayer to S. Agatha, for womens brests.

Other of their Saintes, who had any thinge ministred by way of torment, eyther on their heade, armes, bodye, legges, or fete: because the people shall giue them somewhat, these beggers will pray to any of those Saints to defende them from paine, in any such place of their body.

A cunning shift of Beggers.

Now some lazie Fryer, or some other craftie companion, whoe will compell the people to giue him somewhat: he getteth a Pax, and euery one that commeth by him, must make homage to it, come and kisse it, and giue him money, ere he goe any farther. This fellowe standeth as Maister of the Beggers, and all these knaueries, and an infinite number more: are our Englishmen so insolent, both to like and alowe off,

A commaunding Begger.

And now seing I am among the Popes Pageants, I will blaze a little more of his holy Hell: that those (to whose handes this my Booke shall happen to come, and are by some of our secreate seducing Prestes any thinge mooued that way) may behold the egregious follies and deuillish drifts, wherby God is displeased, & mē too much wilfullye blinded. So that turning to the bare and naked trueth, which craueth neither shadowe, nor any coulored deuise:

deuile: they may vomite vp that Antechriſte and his abominable inuentions, and cleaue onely to that which God himſelfe hath commaunded.

¶ A breefe diſcourſe of their darke Vautes vndemeath the grounde, and how they beguile a number by them. Of the Pilgrimage to S. *Iames* in *Gallitia*, to S. *Maria di Loreto*, to S. *Clare* at *Mount Falcon*, and other places of like holineſſe.

Cap. 5.

Among a number of their inuentions, to vphold and maintaine their wicked dealinges: they haue certaine Vautes vnderneath the ground, wherin they lay, how in the time that ỳ perſecuting Emperours liued in Rome, ỳ Chriſtians were glad to hide themſelues: and there they liued many yeeres, hauing no fode nor nourithment to maintaine them, but onelie that they were fed by Angels. Sometime Chriſt himſelf came amongſt them, and he fed them by his heauenly Deitie. When as he could not come, but was buſied about other affaires: hee ſente his mother the virgin Marie to them. At other times, the Archangell Michaell, the Angel Gabriell, or one Angell or other, was ſtill ſent vnto them: and Saints that were liuing on Earth, came daylie and preached to them. This our Engliſhe men hath tolde to me and other, at diuers times: yea, and when they haue ſeene me offer doubt of thoſe matters, they haue beene ready to ſweare it to be certaine and true.

Marke thys good Reader, & think well theron

At a Church there called S. Pancratia, there is a Vaute whereinto I haue gone with the Ieſuites of the Engliſhe Colledge and the Students: and there they haue ſhewed me in diuers places, made on eyther ſide in the Vaute as we goe, that there lay ſuch a Saint, and there lay ſuch another,

The Vaute at Saint Pancratias Church.

other, there they were buried, & none was there, but they were all Saintes. Then (hauing euery one of vs a ware light in our hands, because it is impossible to see any light in the Caue, and for those lights, the Friers that kepe the Church must haue money, which we put into a Basen, that standeth at the going down into the Caue) they looke on the grounde vnder their feete as they goe: and if they chaunce to finde a bone, (as some sure are thrown in of purpose, to deceiue the people) whether it be of a dog, a Hog, a Sheepe, or any Beast, they can tell presently what Saints bone it was, either Saint Faunces, Saint Anthonie, Saint Blase, or some other Saint that pleaseth them to name. Then must no bodie touch it, without he bee a Priest, and it must be brought home for an especiall Relique: and thus (sauing your reuerence) encreaseth the genelogie of the holy Reliques in Rome.

A meruailous history and one of the Romish miracles,

In this aforesayde Caue of Saint Pancratia, as one of the English Priestes in the Colledge gaue me to vnderstand, there was sometime a Francisan Frier, who hauing long time lined among his brethren in the Monastrie, in chastitie of life, and deuoutnes in Religion: walking one day without Rome, Saint Faunces appeared to him in his Friers Cowle, and calling him by his name, said vnto hym. I know my good brother, thou hast long thus lined in my holy order, and hast obeied me in euery thing: therfore I will, that thou be no longer a mortall man, but a Saint, and from this day forwarde, thou shalt leaue thy Cloister, and goe to the Caue vnder the Church of Saint Pancratia: where thou shalt be worshipped of euerie one that commeth into the said Caue, and to them thou shalt giue the bones and Reliques of holy and blessed Saintes, which they in their Churches shal anore with great reuerence: what thou wilt haue, shall be done, and what thou wilt not, shall not be done.

After these wordes, Saint Faunces vanished from him, and he went home to the Monastery, to tell his brethren what had happened: some after, with burning tapers, and great shewes of holines they brought him to the Caue of

Saint

Saint Pancratia, wherin being entred, they found a seate ready prepared for him, which shined as bright as ẏ Sun, so that it dimmed the light of all the Tapers: it was like vnto the Clowdes, verie thicke besette with twinckling stars, and ouer the head of it, it was couered with a goodly Rainbowe. Nothing could be séene wheron this seate depended, it neither touched the ground, the top of the Vaut ouer head, nor any part of the wal on either side, therfore it was supported by Angels, whom though they could not discerne, yet they heard them make very mellodious harmonie, to welcome this Saint to his new seate. Then the Frier being bashfull, to sée such a glorious seate prouided for him withdrew himselfe, as though he were vnworthy to sit therin: but then out of one of the Clowdes stretched a hand (which they sayd to be Christes) wherin they saw the fresh bléeding wound, béeing pierced thorow with the nayle on the Crosse, and this hand pulled the Frier to the seate, & placed him verie roially therin. At the sight héerof all his brethren fell down & worshipped him, wherevpon, he deliuered vnto euery one of them diuers holy reliques: as the heade of suche a Saint, and bones of diuers other Saints, which was put into his hand to giue them. Some of them for pure zeale, woulde not depart from him, but stayed there many yéeres, being fed and nourished by Angels: the other, to looke to the good ordering of their Monastrie, were forced to depart.

Marke this.

O horrible and abhominable blasphemie.

A long time this Saint remained in the Vaut, and many other that came to him, whom he dayly made Saints: so that as well on the behalfe of this Saint, as diuers other as good as he, this Vaute is worshipped as though it were a second heauen.

When he had ended this braue notorious Fable, delyuered forth with farre more reuerend iesture, then I can sette downe, or you Imagine: he sayd. If a man should tell this to the Heretiques of our Countrey, they would straite way condempne it as a lye & vntrueth: so mightily doth the deuill preuayle with them, to deface the daylie Myracles showne in the Catholique Churche. Trust me

(thought I) I knowe not whether they would esteeme it for slyght or no: but I do write it for one of the notablest lyes that ever I heard in my life.

O my deare Countreimen, thinke how God hath giuen ouer these men, that repose credite in such abhominable vntruthes: whereby he is robbed of his glorie, & the worship which we ought of duetie to giue to him, is bestowed on a rable of rascall Reliques a dunghill of most irksome & noysome smell, & they themselues become spectacles to the worlde, following the whores of Rome, as the puddle of accursed filthinesse. Their impietie hath pearced the heauens, and offended the Almighty, to se that his Creatures shall thus disdaine their Maker: and therfore, while they are glorying and triumphing in the middest of their wickednesse, he hath throwen them downe, accompted them as bastards, & not children, that they might be an example to vs, howe to line in his feare, and howe to behaue our selues like Christians, not to giue his honour to blocks and stones, not to lust after dreames and fantasies of the deuils inuention: but while we haue the light, to walke as becommeth the Children of light, to keepe our selues true and faithful Subiects to her, by whom we enioy the light, and to pray to God to blesse her and vs all, to continue in the light. Amen.

I will set downe one discourse more, of an other like miracle, done in an other of their Vaultes: and then I will trouble you no longer with suche frinolous and foolishe stuffe, which I will declare euen in the same manner, as a priest of theirs, as yet not taken, yet he is heere in England, told me, when he, I, and two of the Scholliers more, went into the saide Vaute.

An other straung history of a Romishe miracle, done in the Vaute of S. Priscilla.

Without Rome, about the distaunce of halfe mile from the Cittie, there is a huge great Vaut, which they call S. Priscillaes Grote: and within this Vaute there is a great many of seuerall places, turning one this way, an other that way, as in one street there may be diuers streets and lanes, turning euery way. So that when they goe into this Vaute, they tye the end of a line at the going in, and

so

so goe on by the line, else else they might chaunce to lose themselues, and so misse of their comming out againe: or else if they haue not a line, they take Chalk with them, and make figures at euery turning, that at their cōming againe (being guided by Torch light, for Candles will go out with the dampe in the Vaute) they make accoumpt tyll they get forth, but this is not so ready a way as by the lyne. without Rome.

One day I was desirous to sée this Vaut, for my fellow Thomas Nowell, in the company of the Iesuites and the Schollers, had béene therein, and I lying sicke in my bed, both he & they made such a glorious report thereof to me, what a heauenly place it was, what a number of Saints and Martirs had béene buried there, and what precious Reliques was dailie found there: that I very much desired to sée the thing, whereto they gaue such an admirable praise. For in soth, my fellow was euen al one with them his company was required of euery one, and he as lewde in spéeches against his Country as the best: so that I was estiemed I can not tell how, they would not misdoubt me for my Parents sake, and yet they would giue me many shrewd nips. As when they demaunded any thing of me, as cōcerning our gracious Princesse, or any of her honourable Councel, I shold aunswer: Her Maiesty, God blesse her, or the right Honourable, such a Noble man, of whom they asked me: wheras they would checke me very much for vsing any reuerence in naming her Maiestie, or any of the Lords of her honorable Counsell.

And this I may say boldly, for that it is true, as God is my witnesse, that in all the time I was amongst them: I neither offered motie of misordred or vndecent spéech, either of her Maiestie, nor any Noble man in the Court, no nor so much as thought yt of any of them, notwithstanding the wordes they vsed, sufficient (had not God ordred all my doinges) to haue moued a more stayed man then my selfe to an error. I appeale to God, whoe knoweth I set downe nothing but trueth, and to him that is my chéefest I speake not this good Reader, eyther in pride or brauery.

enimie, if he can instlie reporte otherwise by mée: for I thanke God, albeit I were so farre from my Country, he gaue me the grace to conswer, I was a subiect, and I was bound by duetie to regard and honour my Prince so long as I liued. And because my aduersaries obiect against me that I wente to Masse, and helped the Priest my selfe to say Masse; so that (say they) who is wurst, I am as euill as he. I aunswer, I did so in déede, for he that is in Rome, especiallie in the Colledge amonge the Scholiers: must liue as he may, not as he wil, fauour comes by conformitie, and death by obstinacie.

These rashe heads béeing in England, would do manie godly matters at Rome, they would tell the Pope of his lasciuious & vnchristian lyfe, the Cardinals of their Sodomitical sinnes, the Friers of their secrete iugling with the Nunnes, and the priests of their painted Purgatorie, their wafer God, and their counterfait blood in the Challice: all these they would do, now they are in Englande: but I doubt if they were at Rome, and beheld the mercilesse tiranny executed on the members of Christ, God hauing not endued them with the spirite of perseueraunce, to suffer and abide the like (for what can this frail carkase endure, if God do not say: I will that thou shalt suffer this?) I feare me, they would be as ready to do any thinge for the safegard of their liues as I was, You may note a speciall example, in these our Cositrymen lately executed, that neither ther cause was estimed of God, nor perfectly perswaded in themselues; yet they would die in a brauery, to be accompted Martirs at Rome, and in the middest of their brauerie, all the world might note their false and faint hearts.

The will of God must be done in all thinges,

Sherwood, executed in Southwark.

Sherwood, He raune downe the Ladder, when death should arest him, hauing killed one of his fellow Papists. Campion, their glorious Captaine, he looked dead in the face, so soone as he saw the place of Execution, and remained quaking and trembling vnto the death. Shert, would haue the people thinke, he feared not death, and yet he catched hold on the halter, when the Cart was drawn away

Kirbie,

Kirbie, quaking when he felt the Carte goe away, loked ſtyll how nere the end of it was, till he was quite bellow. And Cotton diſmaying, died trembling & in great feare. Theſe are the Martirs of the Romiſh Church, not one of them patient, penitent, nor endued with courag to the extremitie of death: but diſmaying, trembling and fearfull, as the eye witneſſes can beare me recorde. We may therfore well know, that a good cauſe doth animate the Martir, which belonging to God: let Rome, Hell, and all the deuilles ſet themſelues againſt vs, they can touch vs no farther then God will ſuffer them. As S. Lauraunce, being broyled on the Gredyron, to witneſſe the inuincible courage wherewith God had endued him, he ſayd: Thou Tiraunt, this ſide is nowe roaſted enough, turne the other. S. Lauraſice. And Saint Iſidore, likewiſe ſayde to the Tiraunt: I knowe thou haſt no farther power ouer me, then my God will ſuffer thee from aboue. But now to our matter. S. Iſidore.

As I haue ſaide, through the great report they made of this Haut, one of the Prieſtes, two of the Scholliers and I toke with vs a line, and two or three great lightes, and ſo we went to this aforeſaide Caute: we going a long in farther and farther, there we ſawe certaine places one a bone an other, three and three on either ſide, during a great way in length: and theſe places they ſayde, to be ſome of them the graues of perſecuted Saints and Martirs, wher they hid themſelues in the time of the cruell Emperours of Rome, and there they died.

Proceeding on forwarde, we came to an olde thing like an Aultar, wheron, in olde and auncient painting, which (was then almoſt clean worne out) was Chriſt vpon the Croſſe, and our Lady, and S. Iohn by him: there the prieſt ſayd, S. Peter, S. Paule, and many other Saints, had ſayd Maſſe to the Chriſtians that hid themſelues there. And beſides this, (quoth he) there chaunced not many yeares ſince, a poore man of the Cittie to come into this Caute, and when he was come ſo farre as this Aultar, the lyght he carried in his hand, ſuddenlie went out, ſo that he was forced to ſit downe, and ſtay there.

He

Pe being thus without any light, and ignorant of the way to gette out againe: fell in prayer to our Lady, who presently appeared to him, having about her little Angels holding burning Lampes in their hands, where through, the place was illumined verie gloriously. And there she questioned with him; and he with her; about many holy Religious matters: the she departing, left him there accompanied with Angels, so that he remained there ten dayes, at the end whereof, he came forth, and went and told the Pope what he had seene, for which when he died, he was canonized a Saint, and in this order ariseth many of the Romish Saints.

The Pilgrimage to S. Iames in Gallitia.

As for the Pilgrimage to Saint Iames in Gallitia, it is a thing that is dayly frequented all the yere, by such a number of people, as you would scantly iudge: among whome diuers of our English men be so bolde, that they will not sticke to beare them company. There they say, lyeth the bodie of Saint Iames the Apostle: and there is the Cock that crowed, when Peter denied Christ: some of the heaire of our Ladies head: certaine of the Thornes of the Crowne of Thorne: the napkin that was about Christs head in the graue: certaine droppes of his blood: a peece of the Crosse, whereon he was crucified, & a number such like Reliques, which are honoured and worshipped, as if they were God him selfe.

Reliques at S. Iames in Gallitia.

Pilgrimage to Saint Maria di Loreto.

Then one of the chiefe Pilgrimages, is to a place called Santa Maria di Loreto, where, within is an olde little brick rome, which they name to be the house our Lady dwelt in: ther is the Image of our Lady all in golde and siluer, the house rounde about her, beset with Chalices of golde and siluer, which are oblations & offerings of diuers Pilgrimes, that come in whole companies thither. And before her is a great barred Chest of yron, wherein they throwe money to our Lady, by whole goblets ful at once. Within this little house, there is an Aultar made right before our Lady, & there is sayd every day, fortie or fifty Masses, whereat the people will throng in great heapes, to gette into the house, for they thinke themselues happie, if our

All this helps to maintane the Pope.

Lady

Lady haue once ſaued them. And all the Churche is likewiſe hange with pictures, Tapers, and ware Candles, which are the vowes of the Pilgrimes to our Lady. I haue heard of ſome, who by the counſaile of their ghoſtly Father, haue made money of all their houſhold ſtuffe, and haue come fiue or ſixe hundreth miles bare foote and bare legged, to giue it al to our Lady there: meane while, the holy Father hath had liberty to playe with the mans wife, &c. In all my life I neuer ſawe a place more frequented with people, then this is daily, onely for the admirable miracles that be doone there. Some haue come thither for the eye ſighte: and when they were there, they cold ſée a little (as they ſay) but they haue come away ſtarke blind as they were before. A man came thither, being greeuouſly wounded on the ſea by his enimies: and after he had ſéene our Lady, he went to the Hoſpitall, and within a quarter of a yéere after at the fartheſt, the Chirurgions had healed him. When he was well againe, he went and hung vp his picture in the Church, that he was healed of his hurte, ſo ſoone as he loked vppon our Lady. Diuers haue béene brought thither in their Beds, ſome béeing ſicke, ſome wounded, or otherwiſe diſeaſed: and there they were ſette before our Ladie, loking when ſhée ſhould ſaye: Take vp thy bed and walke. And becauſe ſhe could not intend to ſpeake to them, being troubled with ſo many other ſuters: they haue béene carried to the Hoſpitall, and there they haue béene either buried or cured, then ſuch as recouer their health, muſt go ſet vp their picture in the Church, how that the very loking on our Lady hath holpen them. Sundry other holy Miracles, doone by our Lady of Loreto, I could rehearſe, but they be ſo ſtraung, that no wiſe body wil care for the hearing them: neuertheleſſe, the Pope findes her a good ſweete Lady of Loreto, for the Pilgrimage to her, encreaſeth his treaſure many thouſandes in a yéere.

The miracles at our Lady of Loreto.

The Pilgrimage to Mount Faulcon, to ſee S. Clare.

To Mount Faulcon there is an other Pilgrimage, to ſée the bodie of S. Clare, which was buried I knowe not

how many hundred yéeres agoe, and yet the body remayneth whole and sounde, without any perishing of bone or skinne. I haue béene at this place, and ther in a long ritch Tabernacle of glasse, lyeth as they say, the same body of S. Clare: the handes and féete are to be séene, which I can aptly compare to the manner of the Anatomie, whereon the Chirurgions shewe euery yéere their cunning, as for anye fleshe, there is none to be séene, but the bare bones, and withered sinnes, which being kept so brauely as that is, standing still in one place, and neuer moued, I iudge will continue a great while, and truelie I take it to be some Anatomie, as diuers other haue doone that haue séene it as well as I. The whole body (if there be any) is couered with a gowne of blacke Veluet, and the head couered, so that none can sée it. There lyeth by her, a thing which they say, was her heart, which being cleft a sunder in the middest: the whole torment and passion of Christ, was there in liuely forme to be séene. Then there is likewise by her, a glasse of her teares, that shée shed dayly in remembrance of the bitter passion of our Sauiour which teares they say, are as fresh and swéete, as they were on the first day.

The Reliques of S. Clare.

There are a number other Pilgrimages, as to Thurine, to sée the winding shéete wherein Christe was layd: wherein, as they say, he left the perfecte Image of his body. This meruailous Relique is neuer showen, but once in fourtéene yéeres, and then, to deceiue the people with the greater aucthoritie, there must fixe Cardinalles come thither, and they muste holde it abroade for euerye one to sée it, no other but they may presume to touche it. To Paris, to Saint Dennis in Fraunce, to Poiters, and in a number other places there be daily Pilgrimages, to sée a number lyke Reliques, as I haue declared before: all these helpe to vpholde the Pope, least hys Kingdome shoulde decaye, and so hys vsupring title be cleane worne out of memorie.

Other Pilgrimages to diuers places.

But nowe you shall heare of a newe proppe and piller, where-

wherewith the Pope is and will be meruellously strengthned, that is is risen vp little more then two yeres since: and at this new holy place, is wrought miracles of great accompt. In the yere of our Lord. 1580. about the time of Easter, a certaine poore man, one that saw the simplicity of the people, how apt they were to beleeue euery fained inuention: hee being a subtill and crafty fellowe, thought he would come in with some deuise of his owne, whereby he might get a great deale of mony, and besides, be canonized for a Saint when he died.

A new Pilgrimage risen vp in Rome, called Madonna di Móte.

He hauing concluded his practise, with diuers other craftie companions, as subtill as himselfe, whoe should maintaine all that he did deuise: fained himselfe to dreame in his Bed, that a vision appeared vnto him, willing him to make cleane his house, and to fall downe and reuerence an olde picture of our Ladie, which stoode in his house when presently there shoulde be meruellous myracles accomplished there. His companions noised this abroade, adding thereto such admirable protestation of speech, as euery one that heard thereof, conceiued no small cause of wondring. This aforesaide vision appeared to this man twise, all in one manner, by which time it was spreade abroad sufficientlie: so that when it came the third time he did according as the voyce badde him, he arose, made cleane his house, and fell downe and worshipped the picture of our Ladie.

His companions had some of them bound vp their legs, and went on Crouteches, some of them fained themselues to be blind: so that they came no sooner before our Lady, but the lame recouered his legs, and the blind his sighte. Then these fewe crouteches that these counterfait fellowes came withall, were hung vp by the picture, and a number more to make the people beleeue that so many lame folks were healed, and likewise the report of the blinde that receiued their sighte, so that it was thoughte a meruellous number were healed, at this new found holy place.

Mirales very strangly wrought.

Upon this, the resorte of people thether, was truely in-

Note the meruellous ignorance of these people.

credible. Gentlemen would come thither, and there hang vp their velvet Cloaks, as an offering to our Lady. Gentlewomen would come thither bare foote and bare legged, and there hange vp their velvet gownes, their silke gownes: with other costly apparell, and go home in their Petticoates. As for the money, Jewelles, and other treasure daily offered there, it is most meruellous to see: for therewith they have builded a verie faire Church where this house stode. When they sawe they were growen to ritch, they made no account of the olde picture, wherewith all the aforesaide miracles were done: but they erected a costly Aultar, and thereon made a sumptuous newe picture of our Ladie, which the people do dayly honour with meruaylous resorte. This is faithfullie affirmed by one John Yonge an Englishman, whoe not long since came home from Rome, and while he was there he well noted the impudency of our English men, in lauding and extolling this place and the miracles there wrought: so that they as certainlie beleeue in those miracles, as any christian doth in God.

This Iohn Yong once questioned with one of the Englishe Priestes, why God did not as well suffer suche miracles to be wroughte by his Sonne Jesus Christ, as altogether by our Lady: whereto the Priest answered: because among the heretiques they vse little or no reuerend regard to our Lady, but rather dispise and contemne her: therefore it is the will of God, to witnesse the power and heauenlye authoritie shee hath, by these and many suche myracles, bothe heere and in diuers other places, rather than by his Sonne Christe. Heere may euery good Christian beholde the horrible abuses, vsed among this Sathanicall crew: their Pilgrimages, their Reliques, and all their craftie inuentions, it is to be meruelled, that people will be so fonde as to beleeue.

A wise answer of an Englishman.

As for the Nailes wherewith our Sauiour was nailed on the crosse, it is euidently registred by learned writers that they were no more in number than three: yet I am

sure

sure in Rome, there is about a dozen Nailes dispersed there through diuers Churches, and they are not ashamed to saye, that with euery one of those Nailes Christe was nailed vpon the Crosse.

Helena, the mother of Constãtine the Emperour found the Crosse of Christe, and gaue the nailes to her Sonne.

And for those three Nailes, wherewith Christe was nayled on the Crosse: Platina recordeth, that Queene Helena the mother of Constantine the Emperour, searching in the ground, by chaunce found the Crosse whereon Christ was crucified, and wherein the Nayles were still sticking, for which cause she builded there a Temple in the same place, where she founde the Crosse. All these Nayles she gaue to her Sonne Constantine, which he bestowed in this order. One of them he caused to be fastened in the bridle of his Horse, whereon he rode to the warres: an other he made to be wrought into his Helmet, in the place where he set his plume of Feathers: and the third he vsed to carrie about with him, till on a time he sayling on the Hadriaticum Sea, a tempeste arose, so that the sea waxed verie rough, whereupon he cast the Naile therein, to asswage the rage thereof.

Thus haue you heard what became of the three nailes, wherewith our Sauiour was nayled on the Crosse: and yet it may be, that the Nayle which Constantine threwe into the Sea (according as Ambrose sooth like wise affirme it was) tooke vpon it the Nature of a Fysh, and spawned a great manye of other Nayles, whereof those may be some, that are holde for such holy Reliques.

And because you shall not doubt, whether this be the opinion of Platina or no: I will here set downe the words according as they are in his workes: *Platina in vitis Pontificum, & in vita Siluestri primi. Anno. 339. ab vrbe condita. 1191. Helena vero, edificato eo in loco templo vbi Crucem repererat, abiens clauos, quibus Christi corpus Cruci affixum fuerat, secum ad filium portat. Horum vnum ille in frœnos equi transfudit, quibus in prælio vteretur: alio pro corono galeæ vtebatur: tertium in mare Hadriaticum (vt ait Ambrosius) ad compescendas furentis maris procellas dejecit.*

A Sermon of Bishoppe Iewell at Paules Crosse.

Bishop Iewel, Bishop of Salisburie, preaching at Paules crosse, in the beginning of her Matesties raigne, tooke occasion by his Text, to entreat of a company of the Popish Reliques, wher-among he named the nailes, that nailed Christe on the Crosse, what a company the Papistes had of them: two in one place, two in an other, and heere one and there an other, so that he coulde recken to the number of seauentiene, that they had. And then he tolde how at a visitation in his Diocesse, he fonud a Naile at a Gentlemans house, which the Gentleman and diuers of his friendes dyd reuerence for one of the Nayles wherewith Christ was nailed on the Crosse: from him he tooke it, and sayde: I haue alreadie reckned seauentiene in diuers places, and thys the eightienth, which hee pulled foorth, and shewed it to all the people. This is the Merchandize of Rome: from reposing any credite in them, or him that is the Capitoll Maister of them, Good Lorde deliuer be.

¶ The manner of the dissention in the Englishe Colledg, betweene the Englishe men and the Welshmen: the banishment of the Englishe men out of Rome, and the Popes sending for them againe; with other matters worthy the reading.

Cap. 6.

HAuing promised before in my book to rehearse after what mãner the Englishmen and welchmen fell at variaunce in the Colledge: I thoughte good to drive off the tyme no further, but euen heere to sette downe howe, and in what sort it was. The Pope when he erected the

Col-

Colledge, gaue it the name of the English Colledge, so that he supposed the Welsh and English to be all one, in that they came al out of one Country, allowing them his liberallitye together. Nowe in déede there are sundrye Welch Doctors in Rome, who haue béene longest, and of greatest familiarity with the Cardinall Morone, who was the Protector of the English Colledg, to whom likewise he allowed greatest fauour, so that imboldning thēselues vpon him, the Welch men would be Lordes ouer the English men, and vse them according as they thought good.

Doctor Morris being a Welche man, and Custos of the Hospitall or Colledge, would allow his owne Countrymen greater preheminence than English men: which in déede they began to stomacke, and woulde not estéeme him for their gouernour, but rather soughte to haue the Iesuites, to rule them, by whome they applyed their studies, and beside, they woulde be indifferent men on eyther parte.

Doctor Morris, fauored more his owne Countreymen than Englishmē.

When I had béene there a pretie while, I knowe not how Doctor Morris conceiued anger against me, but he would not suffer me to tarry any longer in the Colledge. As for my fellowe, his sincerity in their Religion was such, his naturall disposition so agréeable with theirs, and euery thing he did, estéemed so well, that Doctor Morris woulde suffer him willingly to remayne there, but hée could no abide me in any case.

The Schollers vnderstanding this, as well they that bare me affection, as they that made least accompt of me, agréede to take my parte, saying. That if Doctor Morris woulde put euerie English man he thought good on out, in short time the Colledge woulde be all Welshmen: so they badde me sticke to them, and if I went awaye, they wouuld go away too.

Beside, they mooued a certain spéech, amongst thēselues: that if I were not receiued into the Colledge amongest them, and vsed in euery respecte according as they were:

when

The Englishmens policy to kepe me there still.

when I returned into England, being bounden to come from Rome, I might be compelled to tell the names of them that were there, and what conference I had among them, so that their parents and frendes shoulde be discovered, and themselues be knowne against their comming into England. To auoyde therefore any suche doubte, vntyll they had me sworne to Priesthoode, they would kepe me there, and then I should be as depe in any matter as they.

When I perceiued the scope of they? deuise, I behaued my selfe more frowardly to Doctor Morris, than euer I did before: euery thing thing that I heard of him, I told vnto the Scholliers, and carried there dinner and supper in spight of his nose. Wherevpon he went and complayned to Cardinall Morone, how the Scholliers vsed no regarde to him, being the Rector, but maintained one lately come forth of England, both to scorne at him, and to offer him to much abuse.

This being come to the Scholliers eare, and how on the next day they must appeare before the Cardinall: they determined with themselues all one resolute opinion, which was, that Doctor Morris should be Rector ouer them no longer, but the Iesuites that were kept in the house for the profite of their studies, and vpon this they would al stand denying any Rectorship to Doctor Morris.

The Scholliers were sent for before the Cardinall, vpon the cõplaint of Doctor Morris.

On the morrowe they were sente for before the Cardinall Morone, where they founde Doctor Morris, and Doctor Lewes, they hauing made founde they? Male before they came.

When they were come into the presence of the Cardinall and my selfe with them, these, or the very like speches he vsed vnto vs in Latine.

You Englishmen, what meaneth this great disobedience, and vncivill behauiour you vse in your Colledge Maister Doctor Morris, a man of auncient time, & well esteemed here in the Citty, being appointed to be your Rector, & to gouerne you in good order, as a great while he hath done:

you

you contrarie to loue and dutie, behaue your selues rediculously against him, and neither respecting his credite and countenaunce, nor your owne honestie, determine a mutenie or tumulte among your selues. What is the cause of this? you are sent for to manifest it, wherefore let me heare how you can excuse this blame layd against you.

Maister Shirwin, who was executed with Campion, being there estéemed a singuler Scholler, bothe for hys eloquence, as also hys learning: made aunswere for them all, after this manner.

I trust my gracious Lorde, by that time you haue hearde, the good cause wée haue to stire in this matter, you will neither bee offended at our proceeding, nor displeased with vs, the cause tending to your owne honour. It is not vnknowne to you, that the Colledge or Hospytall, which by the gracious prouidence of our déere Father the Popes holinesse, wée enioye our abidding in at this present: hath beene alwayes allowed such a suffycyent stipende, that one should not be better then an other or excell his fellowe in comon behauiour.

Maister Sherwins aunswer to the Cardinall, on the behalfe of them all.

This most godly and holy appointed estate: wée bothe haue béene, and at this present are, content to obeye: but when he that is the head shall fayle in his dutie, and vrge an inconuenience among a quiet assemblie: no meruaile if the Woorme turne, being troden vpon, and wee speake béeing vsed with too much spight.

Maister Doctor Morris, whose age we reuerence, and obey the title of his authoritye: dealing with vs so vnfreendly as he dooth, we can hardly beare it much lesse abide it. For wher his office dooth commaund him to deale both iust and vprightly, and to vse no partiallitye to eyther, for fauour or alliaunce: he dooth not onely abuse the credite of his authority, but also maliciouslye deale with vs, who haue not so much as vsed any euill thought againste him.

When any Englishman commeth to the Hospitall, if his learning be neuer so good, or his behauiour neuer so

decent: except he be pleased, he shall not be entertained. But if a Welshman come, if he be never so vilde a Runnagate, never so lewde a person, he can not come so sone as he shall be welcome to him, whether he haue any learning or no, it maketh no matter he is a Welshman, and hee must be permitted. Then which of vs hath the best gowne, he must receiue one that is all ragged and torne, and the newcome Welshman must haue the best, because he is the Custos Countreiman: and many nightes hee must haue the Welshman in hys Chamber, where they must be merry at theyr good cheere, wee glad to sitte in our studies, and haue an ill supper, because M. Doctor watteth our Commons vppon his owne Countreymen, so that we must be content with a snatch and a way.

Doctor Morris. kind to his owne Countreymen.

If there be one Bed bettter then an other, the Welshman must haue it, if there be any Chamber more handsome then an other, the Welshman must lodge there: in breefe the thinges of most account are the Welshmans at commande.

This maketh many of vs to wishe our selues Welshmen, because we would gladlie haue so good prouision as they, and beeing Countreymen to our Custos, wee should bee all vsed alike: excepting Maister Doctors Nephew, Morganus Clenokus, he must be in his like, though all the rest goe in a sacke.

To mittigate therefore all inconueniences, that neyther the Englishmen shall be dispised, nor the Welshmen contemned: we desire that the Iesuites in our Colledge, may receiue the Rectorship, they labour for the profite of our studies, and they beeing none of our Nation or Countrey, will see equitie vsed to eyther side: so, our discorde shall be quietlie reformed, our Colledge a great deale better gouerned, our selues be encouraged to imploy vs more willingly to our studies, and we shal iointlye liue together in quietnes. Where otherwise, our emulation shall be knowne at home in our owne Countrey, howe we fall at variaunce heere, and can not agree, and then shall our names be knowne, our Parentes

They desyre the Iesuits for their gouernors.

and

and frendes openlie discouered, then what the ende will be, I leaue to your honourable iudgement.

When the Cardinall had heard this discourse, (being greatly affected to Doctor Morris, thorowe his long abyding in Rome) he woulde not graunt that hee shoulde bee put from his Office, but bad them departe home againe, and shewe themselues obedient to the Rector, that bothe the Pope and him selfe had appointed, promising if hee heard any more disturbance, he would enforme the Pope of it, which should be but small to their profite.

The Cardinal so affected Doctor Morris, that he should not leaue his Rectorshippe.

So the Cardinall not minded to heare them any longer at that tyme, they departed home to the Colledge, greatlie offended with them selues that they had sped no better. And nowe I must out of the Colledge, there was no remedie: but yet thorowe entreatie of the Iesuites, I had leaue for a fortnight to lye in a verie sweete Chamber, filled with olde ruftie Iron, and all the trash of the house, was put into that Chamber, being a vacant place, and seruing for no other purpose, because it was nert to the common house of Office, which ayred the Chamber with so sweete a perfume: that but for names sake of a Chamber, and feare of catching some disease, I had rather haue lien in the streete among the Beggers. Well, froward as I was, so was I frowardlie serued, which I thinke Doctor Morris did, onelie to tame my youthfulnesse: for in this place, not long before my comming to Rome, there laye one tormented with a Deuill, and so distraught of his wittes, that they were fayne to bynde him there in his bed.

So Doctor Morris, seeing I bled my selfe both careless of hym, and with little regarde to their Religion, yet in suche an order as they coulde haue small aduauntage of me: chambred me there, where I thinke the Deuill was still left, for every night there was such a coyle among ỳ olde iron, such ratling and throwing downe the Bordes, that with the sweet smell came out of the Counting house to my beds head: I laye almoste feared out of my wits, and almoste choked with that pleasant perfume,

Doctor Morris his prouision for my lodging.

so that when I was laide in my bed, I durst not stirre till it was fayre broade day, that I might perceiue euery corner of my Chamber, whether the Deuill were there or no.

Euery morning the Priestes and the Schollers would come to visite me, giuing me money to sende for my dynner and supper into the Towne, because Doctor Morris mine old frend, watched them so neere, that I could not haue so much as a draught of wine in the house. Then I tolde them of the noyse that was euerye nighte in my Chamber, when they verily beleeued, that the Deuill, hauing possessed a woman on the farther side of the Garden dyd euery nighte take vp his lodging in my Chamber among the old Iron.

The priests came with holy water to hallowe my chamber.

Wherefore one night, two of the Priestes came to hallow my Chamber, and brought their holye water and their holy Candles, and sprinckled about in euery corner giuing me also a pot of holy water, to hang by my Beds side, that when I heard the sturre againe, I should with the sprinckling Brush, throwe it about the Chamber. And they gaue me a payre of Beades, wherein I should say five Pater nosters, & Auie Mariaes, then they would warraunt me, the noyse would be gon straight way.

The manner of my supper at night.

Night came, and supping so well as I could, with two Quatrines worth of Leekes, one Quatrine bestowed in Ricock, which is hard cruds to make Cheese, a Baiock in bread, and a demie Boccale, of the Vine Romanesco, wherewith I supped so well as I might, albeit not so well as I would, yet a little thing serues to quench hunger. I had not beene in my Beds full an howre and an halfe, not daring to sleepe for feare, nor keepe my head out of the Bed, because of myne accustomed ayre: but then began the noyse againe, more vehement then the night before, the olde Iron was flung about the chamber, the Bordes that leaned against the Wall fell downe, and such a terrible coyle there was, that I thought the house would haue fallen on my head.

Then I put forth my hand to throwe the holye water about

about, which did as much good, as the thing is good of it selfe: which set me in such a chafe, that to make up the Musique among the old Iron, I sent the pot and the holy water, with as much force as I could. As for my Beades I was so impatient with my selfe, that I gaue them the place which they best deserued: and then I called to old Sir Robert a Welsh priest, who lay in a little chamber harde by, but before he would come, the noyse was indifferently pacified. For he comming with a candle in his hand, which he vsed to keepe alight in his chamber, and being in haste, fell ouer a stone threshold that lay in his way, so that he burst his knee very sore, and could not light his candle againe in the space of an houre, by which time all was quiet.

S. Robert a Welsh Priest, comming to see what was the cause of the noyse, fel ouer a threshold and brake his knee.

The feare I tooke at this noyse, brought me to bee very weake and sickly, so that I was very vnwilling to lye there any longer. But Doctor Morris I thanke him was so gentle to me, that he sayd, and if I liked not my lodging goe hardly (quoth he) and lye in the Straw, for that place is more meete for thee then any roome in the house.

How I receiued these churlishe woordes, I leaue to your iudgments but it sufficeth, I gaue him my blessing, and if I could haue gotten him forth of Rome, I would haue burnd him too.

On the next day, vppon an other complainte of Doctor Morris, the Students were all sent for againe before the Cardinall: who plainely sayd to them, that except they would liue in quietnesse one with another, (because there was one Hugh Griffin, a Welsh man of a hote nature, and he would many times fal together by the eares with some of the Scholliers, that sometyme the blood ran about their eares) likewise that they should confesse Doctor Morris, for their rightfull Rector, and to be obedient to what he appointed: or els to get them away out of Rome.

Well home they came againe, incensed with such anger and choller, that they were now more disobedient then before: saying to Doctor Morris, that they would neuer consent vnto him, and therefore prouided them selues to

by packing out of Rome. Doctor Morris thinking to bring them violentlie to his bowe, enformed the Cardinall so seuerely against them, that they were sent for the thirde time, when he commaunded them to prouide themselues, for they should stay no longer in the English Hospitall, but banished them all from the Cittie.

When they were come to the Colledge, euerie man trussed vp his needefull thinges, determining on the next morning to depart: then came Doctor Morris to me and my fellow, willing vs to stay, because the other would be gon, and he would stande our frende meruailously. Trust me no Sir (quoth I) since you would not stand my frend when I was in great nede, now I meane not to receiue your courtesie when I care not for it: for since the Students haue stoode my frendes so much, and you mine Enemie so greatlie, I will beare a share in their trauell howe euer I speede. As for my fellowe, since you haue loued him all this while, loue him nowe too if you please: and let him stay and doo what you thinke best, for I haue tolde you my minde.

Doctor Morris beginneth to offer me gentlenes.

Well, on the morrowe morning wee went our way, with bag and baggage, to an English mans house in the Cittie, and as I remember, his name was M. Creede, where to make readie our dinner, euery man toke an office vpon him, one to fetch Wilke, and an other to make readie fire for the pottage, some to make the fyre: so that euery one was imployed, till our dinner was dispatched. Then they concluded to buie euery man an Asse, to carrie his bookes, and his clothes vpon, as for money, there were Gentlemens sonnes of such credite amongst them, that Doctor Moorton, and the gentlemen in the Cittie, would prouide them with as good as fiue hundred Crownes quickelie. Within an howre & a halfe after dinner, came Father Alfonso the Iesuit of the English Colledg, whom the Students had chosen, and made sute to be their Rector: he, I say, came running in such haste, that he coulde hardly tell his tale, because he was almost out of breath. But this was the summe of his newes, that the Popes

The Englishmen auoide the Colledge.

The Schollers sent for before the Pope.

holinesse

holinesse had sent for them in all the haste, and they must delay no time, but come to him with all speede possible.

When he went with them to the Popes Pallace, where comming into the Popes Chamber, and hauing euerie one kissed his foote: we stayde to attende what was his pleasure. But before he spake any woorde, with a dissembling and hipocriticall countenaunce, hee fell into teares which trickled downe his white beard: and began in Latin with these or the verie like woordes. O you Englishe men, to whom my loue is such, as I cannot way vtter, considering that for me you haue left your Prince, which was your duetie, and come so farre to me: which is more then I can deserue: yet as I am your refuge, when persecution dealeth straightlie with you in your Countrey, by reason of the hereticall Religion there vsed, so will I bee your Bulwarke to defend you, your guide to protect you, your father to nourish you, and your freende with my hart blood to doo you any profite.

Beholde, what deceites the deuill hath to accomplish his desire: teares, smoth speeches, liberalitie, and a thousand meanes, to make a man careleste of God, disobedient to his Prince, and more, to violate vtterlie the faith of a Subiect. These teares that he shed, these woordes that he spake, made diuers of them saye within themselues, as one of them for example, presentlie to me sayde.

O singular Saint, whose life, loue, and liberalitie, may be a spectacle to the whole woorld. Who would liue in England, vnder the gouernment of so vilde a Iezabell; and may rest in safetie vnder the perfect Image of Iesus: who would not forsake Father, Mother, freendes, goods; yea, and the life it selfe: to haue the bountifull blessing of such a prouident Father? The pope recouering his health againe from his weeping: caused this deuout fellowe to stay his talke, because he began againe as thus. The woordes of one of the Schollers.

What is the cause that you will depart from me, that haue so wel prouided for you: to thrust your selues on the rock of your owne destruction? When Maister Sherwin began, and tolde him all the dealinges of Doctor Morris

towards

towards the, according as he had done before to the Cardinall, and how they would haue the Iesuites for their gouernours, for the causes before mentioned. Vpon those words the Pope starte out of his Chayre. Why (quoth he) I made the Hospitall for Englishmen, and for their sake haue I giuen so large exhibition: and not for the Welshmen. Returne to your Colledge againe, you shall haue what you will desire, and any thing I haue in the world to doe you good.

The Pope supposed Englishmen, and Welshemen, all as one.

Then he commaunded one of the cheefe Gentlemen of his Chamber to go with vs, and to certifie the Popes minde to Doctor Morris, and so giuing vs his benediction, we went all merily againe to the Colledge.

The Gentleman gaue Doctor Morris, to vnderstand, he must be Rector no longer, the Iesuite named Father Alfonso, whom the Schollers had chosen, must haue his office, then were the Schollers glad, that they had gotten the victory of the Welshmen.

On the morowe, the Pope sent foure hundred crownes to reiue reparation the house, to buie the Students all needefull things that they wanted, and the house muste no longer be called a Colledge but a Seminary.

The Popes liberalitie.

The Cardinall Morone, because Doctor Morris, should not loose all his dignity, caused the house to be parted, and so made both a Seminarye for the Students, and an Hospitall for the entertainment of English Pilgrimes when they came, whereof Doctor Morris, continued Custos, by the Popes appointment.

Thus was the strife ended, and my selfe and my fellowe, admitted by the Popes owne consent, to be Schollers there: but yet ỳ sickness that I got, with lying in my former Chamber, hung still vpon me, so that I was then remooued to a very fayre Chamber, where the Schollers euery day would come and visite me, vntill such time as I recouered my health againe.

¶ Of

¶ Of the *Carne vale* in *Rome* at the Popes generall cutting on *Maunde Thursdaie*: and the manner of the *Flagelante* that night.

Cap. 7.

During the time of Shrouetide, there is in Rome kepte a verie great coyle, which they vse to cal the Carne vale, which endureth the space of three or foure dayes, all which time, the Pope kæpeth himselfe out of Rome, so great is the noyse and hurlie burlie. The Gentlemen will attyre themselues in diuers formes of apparell, some like Women, other like Turks, and euerie one almoste in a contrarie order of disguising: and either they be on horsebacke, or in Coatches, none of them on foote, for the people that stande on the ground to see this passtime, are in very great daunger of their liues, by reason of the running of Coatches and great Horses, as neuer in all my life did I see the like furre.

And all this is done where the Courtizanes be, to shew them delight and passtime, for they haue Couerlettes laid out at their windowes, whereon they stand leaning forth, to receiue diuers deuises of Rosewater, and sweet odours in their faces, which the Gentlemen will throwe vppe to their windowes. The Bur-della, helpes to maintain the Pope.

During this time, euerie one weareth a disguised visor on his face, so that no one knowes what or whence they bée: and if any one beare a secrete malice to an other, hée may then kill him, and no body wil lay hands on him, for all this time they will obey no lawe. I sawe a braue Romaine, who roade there very pleasaunt in his Coatch, and suddenly came one, who discharged a Pistoll vpon him,

yet no body made any accoumpt, either of the murtherer, or the ſlaine Gentleman: beſide, there were diuers ſlaine, both by villany, and the Horſes or the Coatches, yet they continued on their paſtime, making no regard of them.

The Iewes haue ſmall paſtime in this. But it is an order that they muſt doo, whether they wyll or no,

The firſt day of their Carne Vale, the Iewes in Rome, cauſe an Enſigne to be placed at the Capitoll, where likewiſe they appoint certaine wagers at their owne coaſtes and then they run ſtarke naked from Porta Populo vnto the Capitoll for them, the which I iudge aboue a myle in length. And all the way, they gallop their great horſſes after them, and carie goades with ſharpe pointes of ſteele in them: wherwith they wil pricke the Iewes on the naked ſkin, if ſo be they do not run faſter then their horſſes gallop, ſo that you ſhal ſée ſome of their backes all on gore blood. Then he that is formoſt, and ſoneſt cõmeth to the Capitoll, he is ſet on a Horſe backe without any ſaddle, one going before him carrying the Enſigne: but then you ſhall ſée a hundred boyes, who haue prouided a number of Orrenges, they will ſo pelt the poore Iewe, that before he can get vppe to the Capitoll, he will be beaten beſide hys Horſe fowre or fiue times.

The nexte day there are certaine of the Chriſtians that runne naked likewiſe, but no body purſueth them, eyther with horſe or Coatch: and the wager they runne for, the Iewes muſt pay likewiſe. Then the Buffell and the Aſſe runneth, but it is vnpoſſible for me to tel all the knauerie vſed about this: and therefore thus much ſhall ſuffice of the Carne Vale, letting you vnderſtand, that they whoo were moſt knauiſhly diſpoſed in this ſport, on Aſhwedneſday came to take Aſhes in ſuch méeke order, as though it had neuer béene they.

On Maunde Thurſday, the Pope commeth into his Gallery ouer S. Peters, ſitting in his Chayre wherwith he is caried on mens ſhoulders: and there he hath a great painted holie Candle in his hand burning, when as a Cardinall on eyther ſide of him, the one in Latin, the other in Italian, ſingeth the Popes generall malediction.

There

There he curſeth the Turke, and her Maieſtie, our moſt gracious Princeſſe and gouerneſſe, affirming her to bee farre worſe then the Turke, or the cruelleſt Tirant that is. He curſeth likewiſe all Caluenians, Lutherians, Zwinglians, & all that are not according to his diſpoſition. When he hath curſſed all that he can, ſaying Amen, he letteth the Candle fall: when as the people will ſcamble for it, and euery one catch a little péece if they can, yea, our Engliſh men will be as buſſe as the beſt, and one of them chaunced to get a péece of the ware of the Candle, wherof he made ſuch a bragging when he came to the Colledg, as you wil not thinke, that he had got a péece of the Candle, wherewith the Quéene of Englande was curſſed, and that he would kéepe it ſo long as he liued.

The Popes curſſes will returne to himſelfe.

Was this the parte of a ſubiect?

The ſame night a nnmber of the baſeſt people, and moſt wicked lyuers that be amongſt the people, gather themſelues together in companies: as the companie of the Holie Ghoſt, the company of Charitie, the company of Death and ſuch like, euery company their Crucifix before them, their ſingers following them, on either ſide a number of burning Torches, and thus they goe all whipping themſelues.

The manner of the Flagellante

Firſt they go vp into the Popes Pallace, & then down into S. Peters Church, which is all adorned with a number of ware lightes: and there on the toppe of an Aultar ſtandeth a couple of Cardinals, who ſheweth them the holie Handkercher, or Vultus Sanctus, (which indéede is nothing but a liuely painted Picture, ouerſhadowed with a couple of fine Lawnes, & no body muſt deſire to ſée it vncouered, becauſe they ſay, no body is able to endure the brightnes of the face, a number haue ſéene it & haue bén the worſe a great while after) and all the while that both this and the Speare head is ſhown, they will whip themſelues before them very gréeuouſly, and giue a generall clamor throwe the Church: *Miſericordia, Miſericordia, Tu autem Domine miſerere nobis:* and in this order they continue almoſt the whole nighte. This is the glorie of the Pope, the blindneſſe of the people, and the great follie

A fine peece of knauerie to deceiue the people.

of our Engliſh men, to bring themſelues within the compaſſe of ſuch wicked order of life.

God continue his louing and fatherlie countenaunce ouer England, bleſſe and preſerue her Maieſty, and her honourable Councell: and exerciſe vs all in feare to him, obedience to her, and faithfull continuall loue to our neighbours. Amen.

A true Report of the Chriſtian ſuffering, and mercileſſe martirdom of one *Richard Atkins*, Engliſh man, at *Rome*: who for the trueth of the Goſpel, to the great terrour of all the beholders, endured the extremity of the torment, and cruell agonie of death, in the yeere of our Lord, 1581.

Cap. 8.

About the time of Midſommer, in the yeere, 1581. one Richard Atkins, a Hartford ſhire man, came to Rome, and hauing found the Engliſh Colledge, he knocked at the dore, when as diuers of the Students came to welcome him, knowing y^t^ hee was an Engliſh man. Among other talke, they willed him to go to the Hoſpitall, and there to receiue his meate and lodging, according as the order was appointed, whereto he anſwered. I come not (my Countreymen) to any ſuch intent as you iudge, but I come louingly to rebuke the great miſorder of your liues, which I greeue to heare, and pittie to beholde. I come likewiſe to let your proud Antechriſt vnderſtand, that he doth offend the heauenly Maieſty, robbe God of his honour, and poyſoneth the whole world with his abhominable blaſphemies: making them homage Stockes and ſtones, and that filthy Sacrament, which is nothing

His Councell to hys Countreymen.

nothing else but a foolish Idoll. When they heard these wordes one Huge Griffin a Welsh man, and a Student in the Colledge, caused him to be put in the Inquisition: where how they examined him, and howe he aunswered them, I knowe not, after certaine dayes he was sette at lybertie againe.

And one day going in the stréete, he met a priest carying the Sacrament, which offending his conscience, to sée the people so croutch and knéele to it: he caught at it to haue throwne it downe, that al the people might sée what they worshipped. But missing his purpose, and béeing iudged by the people, that he did catch at the holinesse, that (they say) commeth from the Sacrament, vpon méere deuotion: he was let passe, and nothing said to him. 1. His attempt to smite downe the Sacrament.

Fewe daies after he came to S. Peters Church, where diuers gentlemen and other, were hearing Masse, and the Priest being at the eleuation: he vsing no reuerence, stepped among the people to the Aultar, and threw down the Challice with the Wine, striuing likewise to haue pulled the Cake out of the Priestes handes. For which, diuers rose vp, and beate him with their fistes, and one drew his Rapier, & would haue slaine him: so that in bréefe, he was carried to prison, where he was examined wherefore he cōmitted such an heinous offence: wherto he aunswered, that he came purposely for that intent, to rebuke ẏ Popes wickednesse, and their Idolatrie. Vpon this, he was condemned to bee burned: which sentence hee sayde, he was right willing to suffer, and the rather, because the sum of his offence, pertayned to the glory of God. 2. His attempt in S. Peters Church.

During the time he remained in prison, sundry English men came vnto him willing him to be sory for that he had done, and to recant from his damnable opinion: but al the meanes they vsed were in vaine, he confuted their dealings by diuers places of Scripture, and willed them to be sorie for their wickednes, while God did permit them time, else they were in daunger of euerlasting damnation these words made the English men depart, for they could not abide to heare them. Our English mens labouring to him, and his perswading them,

3. His going to executiō.

Within a while after, he was set vpon an Asse, without any saddle, he being from the middle vpwarde naked, hauing some English Priestes with him, who talked to him but he regarded them not, but spake to the people in so good language as he could, and tolde them they were in a wrong way, and therfore willed them for Christes cause, to haue regard to the sauing of their soules.

All the way as he went, there were fowre did nothing else, but thrust at his naked body with burning Torches: whereat he nether moued nor shrunke one iote, but with a cheerefull countenaunce, laboured still to perswade the people, often bending his body to meete the Torches as they were thrust at him, and would take them in his own hand, and hold them burning styll vpon his body, wherat the people not a little wondered. Thus he continued, almost the space of halfe a mile, tyll hee came before Saint Peters, where the place of Execution was.

Oh meruailous patience, and Christian boldnesse.

4.

When he was come to the place of Execution, ther they had made a deuise, not to make the fire about him, but to burne his legges first, which they did, he not dismaying any whit, but suffered all meruailous cheerefullie which moued the people to such a quãdary, as was not in Rome many a day. Then they offered him a Crosse, and willed him to embrace it, in token that he dyed a Christian: but he put it away with his hand, telling thẽ, that they were euyll men to trouble him with such paltrie, when he was preparing himselfe to God, whome he beheld in Maiesty and mercie readie to receiue him into the eternall rest.

They offred him a Cros to imbrace.

They seeing him styll in that minde, departed saying: Let vs goe, and leaue him to the deuill whome he serues: Thus ended this faithfull souldier and Martir of Christ: who is no doubt in glory with his Maister, whereto God graunt vs all to come. Amen.

THis is faithfully auouched by ỹ aforesayd Iohn Yong, who was at that time, and a good while after in Rome in seruice with Maister Doctor Moorton: who seeing the Martirdome of this man, whẽ he came home to his house

in

in preſence of Maiſter Smithſon, Maiſter Creed, and the ſayde Iohn Yong his ſeruant, ſpake as followeth. Surely, this fellow was meruailous obſtinate, he nothing regarded the good Councell was vſed to him, nor neuer ſhrunk all the way, when the Torches were thruſt at his naked body. Beſide, at the place of Execution, he did not faint or cry one iot in the fyre, albeit they tormented him verie cruelly, and burned him by degrées, as his legges firſt, to put him to the greater paine, yet al this he did but ſmile at. Doubtleſſe but that the word of God can be but true, elſe we might iudge this fellowe to be of God: for who could haue ſuffered ſo much paine as he did: but true lie I beléeue the deuill was in him.

Beholde (good Reader) howe they doubt among themſelues, and becauſe they will not ſpeake againſt their maſter the Pope, they infer the mighty power of God, vpon the deuill: but he no doubt one day will ſcatter the chaffe, and gather his choſen Corne into his Garner. That we may be of this good Corne, let vs deſie the Pope, his beliſh abhominations: continue in our duetie to God, faithfull obidience to her Maieſtie, and vnitie among vs all as Brethren: and then no doubt but we ſhall enter the land of the liuing, to our eternall comfort and conſolation.

FINIS. *Anthonie Munday.*

¶ The picture heerein adioyned, doth liuely decipher the order of the Martirdome, of the aforeſaide *Richard Atkins*, at *Rome*. of whō ye may read ye whole story in fox his booke of martyrs.

The true and perfect manner of the execution of one *Richard Atkins*, Engliſhman at Rome. *Anno.* 1581.

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